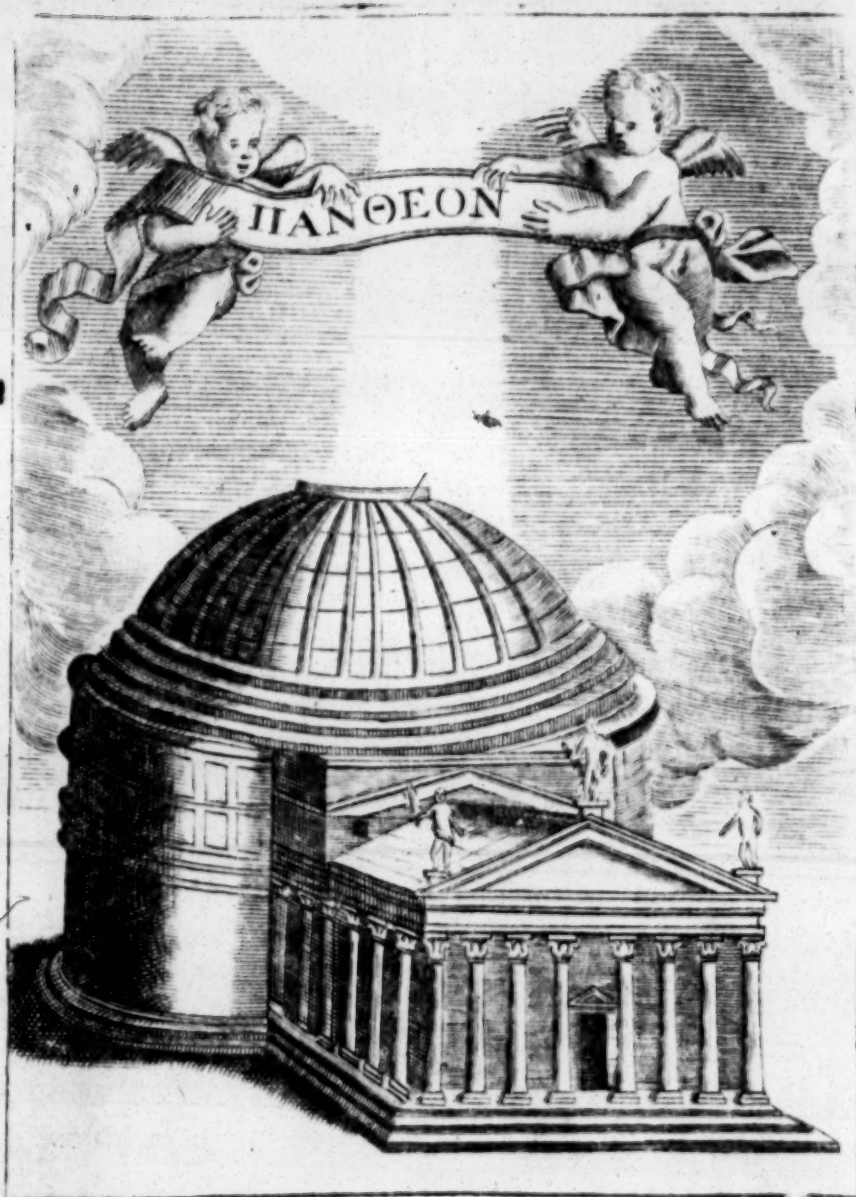




The PANTHEON was built by MAGRIPPA Son in law to JULIUS CESAR and according to the signification of its name, dedicated to the Honour of all the Gods, every of whose Images were plac'd in several Niches round the same. The Building wth some diminution continues to this day only Pope BONIFACE IV. reconsecrated it to the worship of the Virgin MARY and all the Saints Male and Female. It is now call'd the Church of S. MARIA ROTONDA.

5 31 Dec. 1790.

THE
PANTHEON,
Representing the
FABULOUS HISTORIES
OF THE
Heathen GODS

17

And most
Illustrious HEROES
IN A

Short, Plain, and Familiar Method, by
Way of **DIALOGUE.**

Illustrated and adorned with Copper Cuts
of the several **DEITIES.**

The *Ninth* **EDITION**
Revised, Corrected and Amended

For the Use of SCHOOLS.

By **ANDREW TOOKE, A. M.**
Professor of Geometry in **GRESHAM-**
COLLEGE, and Usher of the
CHARTER-HOUSE School.

London: Printed for **J. Walther, B. and S. Tooke,**
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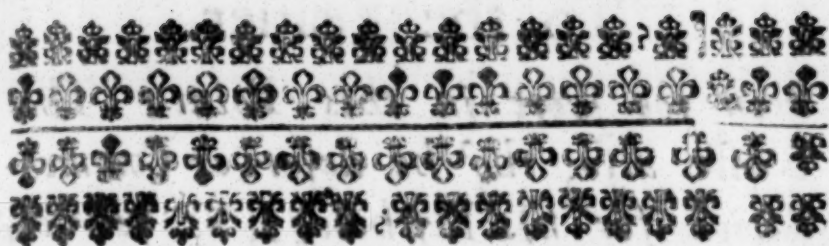
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Sam. Tooke.

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 Juvenalis & Persii Sat.
 Terentii Comœdiæ.
 Tullii Orationes.
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TO THE READER.



I S confessed, that there are already many Books publish'd on the present Subject, two or three of which are in our own Tongue, and those without doubt will by some Men be thought enough. But since this can be the Opinion but of a few, and those unexperienc'd People, it has been judg'd more proper to regard the Advice of many grave Persons of known Skill in the Art of Teaching; who, tho' they must acknowledge, that Godwin in his Antiquities, has done very well in the whole, yet can't but own that he has

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been

To the Reader.

been too short in this Point: That Rosse also, tho' he deserves Commendation for his Mythology, is yet very tedious, and as much too large; and that Galtruchius, as d'Assigny has translated and dish'd him out to us, is so confused and artless in its Method, as well as unfortunate in its Corrections; that it in no wise answers the Purposes it was design'd for: and hereupon this Work was recommended to be translated, being first well approved by learned Gentlemen, as is above mention'd, for its easy Method and agreeable Plainness. Besides, it having been written by so learned a Person, und that for the use of so great a Prince, and so universally receiv'd in our Neighbour Nations, as to have Sold several Impressions in a short Time, there was no Room to doubt of its being well received here. As for the Quotations out of the Latin Poets, it
was

To the Reader.

was considered a while, whether they should be translated or not, but it was at last judged proper to print them in English, either from those who already rendered them well ; or, where they could not be had, to give a new Translation of them; that so nothing of the whole Work might be out of the Reach of the young Scholar's Understanding. For whose Benefit chiefly as this Version was intended, so in this last Impression Care has been taken, not only to move the Citations to the Ends of Pages, Sections or Chapters, which before lying in the Body of the Discourse, and making Part of it, the Sense was greatly interrupted, the Connection disturbed, and thereby a Confusion oft-times created in the Understandings of some of those younger Scholars, into whose Hands it was put, by such an undue and improper Mixture of English and Latin, of Prose and Verse : And farther

To the Reader.

farther, to make it still more plain and familiar, and thereby better suited to their Capacity, and more proper for their Use, such ambiguous Expressions, and obscure Phrases have been removed, and such perplex'd Periods rectify'd, as had been found, either to cause a Misunderstanding of the Author's Meaning, or to lead the Scholar into Barbarism, in rendring any Part of it into Latin, when such Translations have been imposed as a Task. And lastly, a compleat and significant Index instead of a Verbal one before, has been added to this Impression, whereby any thing material in the whole Book may be readily found out; the Usefulness of which need not be mentioned here, since the Want of it in all the former Editions, has hitherto been so much, and so justly complained of by most of those many Masters, who have made Use hereof in their Schools.

Charter-House.
June 30, 1713.

ANDREW TOOKE.



OF THE
G O D S
OF THE
H E A T H E N S.

CH A P. I.

*The Approach to the Pantheon. The Original
of Idolatry.*

P A L Æ O P H I L U S.



H A T sort of Building is that before us, of so unusual a Figure? For I think it is round, unless the Distance deceives my sight.

Mystagogus. You are not deceiv'd. It is a Place well deserving to be visited in this, the *Queen* of Cities. Let us go and view it, before we go to any other Place.

P. What is its Name?

B

M. The

Of the Gods of the Heathens.

M. The *Fabulous Pantheon*. That is, the *Temple of all the Gods*, which the Superstitious Folly of Men have feign'd, either thro' a gross Ignorance of the true and only God, or thro' a detestable Contempt of him.

P. What was the Occasion of the feigning of many Gods?

M. Many Causes thereof may be assign'd, but ¹ these four were the principal ones; upon which, as upon so many Pillars, the whole Frame of this Fabrick depends.

1. The *first Cause of Idolatry was the extreme folly² and vain glory of Men*, who have deny'd to Him, who is the inexhausted *Fountain* of all Good, the Honours which they have attributed to *muddy Streams: digging,³ as the Holy Prophet complains, to themselves broken and dirty Cisterns, and neglecting and forsaking the most pure Fountain of living Waters.* It ordinarily happen'd after this manner. ⁴ If any one did excel in Stature of Body, if he was endued with Greatness of Mind, or noted for Clearness of ⁵ Wit, he first gain'd to himself the Admiration of the ignorant Vulgar: This Admiration was by degrees turn'd into a profound Respect, till at length they paid him greater Honour than Men ought to receive, and ascrib'd the Man into the number of the Gods. Whilst the more Prudent were either carried away with the Torrent of the Vulgar Opinion, or were unable, or at least afraid to resist it.

² Vid. Euseb. Lactant. Clem. August. Plat. Cicer.² Sap. 14, 14 ³ Jerem. 2. 13. ⁴ Diodor. lib. 17. Plutarch. in Lyfand. ⁵ Val. Max. l. 8. c. ult. Cic. de rep. Aug. 3. de civ. c. 15.
2. The

Of the Gods of the Heathens.

3

2. *The sordid Flattery of Subjects towards their Princes was a second Cause of Idolatry.* For, to gratify their Vanity, to flatter their Pride, and sooth them in their Self-conceit, they erected Altars and set the Images of their Princes on them; to which they offer'd Incense in like manner as to the Gods; ¹ and many times also while they were yet living.

3. *A third Cause of Idolatry was an ² immoderate Love of Immortality in many,* who studied to attain to it, by leaving Effigies of themselves behind them, imagining, that their Names would still be preserv'd from the Power of Death and Time, so long as they liv'd after their Funerals in Brass, or as it were breath'd in living Statues of Marble.

4. *A preposterous desire of perpetuating the Memories of excellent and useful Men to future Ages was the fourth Cause of Idolatry.* ³ For to make the Memory of such Men eternal, and their Names immortal; they made them Gods, or rather call'd them so.

P. But who was the first Contriver and Asserter of False Gods?

M. ⁴ *Ninus* the first King of the *Affyrians* was, as it is reported; who to render the Name of his Father *Belus*, or *Nimrod* immortal, worshipped him with Divine Honour after his Death.

P. When, and in what manner do they say that happen'd?

¹ Athen. lib. 6. dipnosoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio c. 76. & 84. ² Pontan. l. 1. c. de Saturn. ³ Thucyd. l. 7. Plutarch. Apoph. Lacon. 4. Cic. 1. de nat. Deor. 1 Sap. 14, 15. ⁴ Vid. Annot. Salian. ann. 2000. ⁵ Hier. in Ezech. & in Oseam.

M. I will tell you. After *Ninus* had conquer'd many Nations far and near, and had built the City call'd after his Name *Ninive*; in a publick Assembly of the *Babylonians* he extoll'd his Father *Belus*, the Founder of the City and Empire of *Babylon*, beyond all measure, as his manner was, and represented him, not only worthy of perpetual Honour amongst all Posterity, but of an Immortality also among the Gods above; he exhibited a Statue of him, that was curiously and neatly made, to which he commanded them to pay the same Reverence that they would give to *Belus* alive: And if at any time an Offender should fly to this Statue, it was not lawful to force him away from thence to Punishment, because he appointed it to be a common Sanctuary to the miserable. This thing easily procured so great a Veneration to the dead Prince, that he was thought more than Man, and therefore created a God, and called *Jupiter*, or as others write, *Saturn* of *Babylon*; where a most magnificent Temple was erected to him by his Son, and dedicated with variety of Sacrifices, in the two thousandth Year of the World, which was the last Year but one of the Life of *Noah*. And from thence, as from a Pesteilential Head, the Sacrilegious Plague of Idols passed, by a kind Contagion, into other Nations, and dispersed it self every where about.

P. What? Did all other Nations of the World worship *Belus*?

M. All indeed did not worship *Belus*; but after this beginning of Idolatry, several Nations form'd to themselves several Gods; receiving into that Number not only mortal and dead Men,
but

Of the Gods of the Heathens.

§

but Brutes also; and which is a greater wonder, inanimate things even the most mean and pitiful. For it is evident from the Authority of innumerable Writers, that the *Africans* worshipped the Heavens as a God; the *Persians* adored Fire, Water and the Winds; the *Lybians*, the Sun and Moon; the *Thebans*, Sheep and Weasels; the *Babylonians* of *Memphis*, a Whale; the Inhabitants of *Mendes*, a Goat; the *Thessalians*, Storks; the *Syrophenicians*, Doves; the *Egyptians*, Dogs, Cats, Crocodiles and Hawks; nay Leeks, Onions and Garlick Which most senseless Folly ¹ *Juvenal* wittily exposes.

P. But certainly, the ancient Inhabitants and most wise Citizens of *Rome* did not so fortitiously receive those Images of *Vain* Gods, as those *Barbarous* Nations did, to whom they were superior, not in Arms only and Humanity, but in Wit and Judgment.

M. You are mistaken, Sir; for they exceeded even those *Barbarians* in this sort of Folly.

P. Say you so?

M. Indeed. For they reckoned among their Gods and adored not only Beasts and things void of all sense, but, which is a far greater madness, they worshipp'd also Murderers, Adulterers, Thieves, Drunkards, Robbers, and such like *Pests* of Mankind.

P. How many, and what kind of Gods did the *Romans* worship?

¹ *O sanctas gentes, quibus hæc nascuntur in hortis.*

Numina——

Religious Nations sure, and blest Abodes,
Where ev'ry Orchard is o'er-run with Gods,

M. It is scarce possible to recount them: When besides their own Country Gods and Family-Gods, all Strange Gods that came to the City were made free of it. Whence it came to pass in time, that when they saw their *Precincts* too narrow to contain so many, Necessity forced them to send their Gods into *Colonies*, as they did their Men. But you will see these things, which I cursorily tell you, more conveniently and pleasantly by and by, with your own Eyes, when you come into this *Pantheon* with me; where we are now at the Door. Let us enter.

C H A P. II.

The Entrance into the PANTHEON. A Distribution of the Gods into several Classes.

P. **G**OOD God! What a Crowd of dead Deities is here, if all these are Deities, whose Figures I see painted and described upon the Walls?

M. This is the smallest Part of them. For the very Walls of the City, altho' it be so large, much less the Walls of this Temple, cannot contain even their *Titles*.

P. Were all these Gods of the same Order and Dignity?

M. By no means. But as the *Roman People* were distributed into three Ranks, namely, of *Senators* or *Noblemen*, *Knights* or *Gentlemen*,

^{*} *Patricii*, *Equites*, & *Plebeii*.

Plebeian

Plbeians or *Citizens*; as also into ² *Noble*, *New raised* and *Ignoble*; (of which the *New raised* were those who did not receive their Nobility from their *Ancestors*; but obtain'd it themselves by their own *Virtue*) so the *Roman Gods* were divided, as it were, into three *Classes*.

The first Class is of the 3 *Superiour Gods*, for the People paid to them a higher degree of Worship; because they imagin'd that these Gods were more eminently employ'd in the Government of this World. These were call'd also ⁴ *Select*, because they had always had the *Title* of *Celestial* Gods, and were famous and eminent above others, of extraordinary Authority and Renown. Twelve of these were stiled ⁵ *Consentes*, because in Affairs of great importance, *Jupiter* admitted them into his Council. The Images of these were fix'd in the *Forum* at *Rome*: Six of them were Males and six Females; commonly without other Additions called the *Twelve Gods*; and whose Names *Ennius* comprises in ⁶ a *Distich*.

These *Twelve Gods* were belev'd to preside over

² *Nobiles*, *Novi* & *Ignobiles*. *Cic. pro Muran.* ³ *Dii Majorum Gentium*. ⁴ *Selecti*. ⁵ *Consentes* quasi *Consentientes*. *Senec. l. 2. quæst. Nat.* *Lucian. dial. de Deorum concil.* *Plaut. in Epidico.*

⁶ *Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jupiter, Neptunus, Vulcanus, Apollo.*

Dempster paralip. ad c. 3. Rosin. Antiqu. lib. 2.

In posteriore hoc versu alii legunt *Jovis*, non *Jupiter*; & melius meo judicio; olim enim *Jovis* in nominativo dicebatur; elisa, metri gratiâ, ultimâ literâ.

the Twelve Months; to each of them was allotted a Month; January to *Juno*, February to *Neptune*, March to *Minerva*, April to *Venus*, May to *Apollo*, June to *Mercury*, July to *Jupiter*, August to *Ceres*, September to *Vulcan*, October to *Mars*, November to *Diana*, December to *Vesta*.¹ They likewise presided over the Twelve Celestial Signs. And if to these Twelve *Dii Consentes*, you add the Eight following, *Fanus*, *Saturnus*, *Genius*, *Sol*, *Pluto*, *Bacchus*, *Tellus* and *Luna*, you will have twenty, that is, all the Select Gods.

The second Classis contains the Gods of lower Rank and Dignity, who were stiled *Dii Minorum Gentium*; because they shine with a less degree of Glory, and have been placed among the Gods, as² *Tully* says, by their own Merits. Whence they are called also³ *Adscriptiis*, *Minuscularii*,⁴ *Putatili* and⁵ *Indigetes*. Because now they wanted nothing; or because being translated from this Earth into Heaven, they conversed with the Gods; or being fixed as it were to certain Places, committed peculiarly to their Care, they dwelt in them to perform the Duty entrusted to them. Thus *Aeneas* was made a God, by his Mother *Venus*, in the manner described by *Ovid*.

¹ *Manilii Astron.* l. 2. ² *De Natura Deorum.* l. 2. ³ *Var.* apud *August.* ⁴ *Lucian. dial. de Deor. conc.* ⁵ *Indigetes* quod nullius rei indigerent, quod in Diis agerent, vel quod in iis (sc. locis) degerent. *Serv. in 12. Æn. Liv. l. 1.*

⁶ *Lustratum genitrix divino corpus odore
Unxit, & ambrosia cum dulci nectare mixta
Contigit os, fecitque Deum, quem turba Quirini
Nuncupat Indigetem, temploque, arisque recipit.*

The Gods of the third and lower *Classis* are sometimes called ¹ *Minuti*, *Vesci* and *Miscellanei*, but more usually ² *Semones*, whose Merits were not sufficient to gain them a Place among the *Celestial Gods*; yet their Virtues were such, that the People thought them superiour to mortal Men. They were called ³ *Patellarii* from certain small ⁴ Dishes in which the Ancients offer'd to the Gods their Sacrifices, of which ⁵ *Ovid* makes mention.

To these we ought to adjoin the Gods called ⁶ *Novensiles*, which the *Sabines* brought to *Rome* by the Command of King *Tatius*, and which were so named, as some say, because they were ⁷ latest of all reckoned among the Gods; or because they were ⁸ Presidents over the Changes, by which the things of this World subsist. *Circius* believes them to have been the *strange Gods* of *conquered Countries*: whereof the Numbers were so vast, that it was thought fit to call them all in

His Mother then his Body purify'd
Anoints with sacred Odors, and his Lips
In *Nectar* mingled with *Ambrosia* dips;
So deify'd: whom *Indiges* *Rome* calls,
Honour'd with Altars, Shrines and Festivals.

¹ Horat. l. 3. carm. ² *Semones* vulgo dicebantur quasi Semi-homines, antiqui enim hominem dicebant *hemonem*.

Ap. Guther. l. 1. cap. 4. de jur. man. Lips. l. 2. ant. lect. 2. 18. ³ Plautus in *Cistell.* ⁴ Fulgent. Placid. ad Chalcid.

⁵ *Fert missos Vestæ pura patella cibos.* Fast. l. 6.

To *Vestæ's* Deï y with humble Mess,
In cleanly Dish serv'd up they now address.

⁶ Liv. l. 8. Varro de lingua lat. ⁷ quod novissimi omnium inter Deos numerati sint. ⁸ Novitatum præsides, quod omnia novitate constant aut redintegrentur. Apud Gyrard. synt. 1. general

general ¹ *Novensiles*, lest they should forget any of them. And lastly, to this *Classis* also we must refer those Gods and Goddesses by whose help and means, as ² *Tully* says, Men are advanced to Heaven, and obtain a Place among the Gods; of which sort are the principal Virtues, as we shall particularly shew in its proper Place.

¹ Arnob. 3. adv. Gentes. ² de Nat. Deor. l. 2.



CH A P. III.

*A View of the PANTHEON. A more
Commodious Division of the Gods.*

P. **I** Cast my Eyes very curiously every where about me, and yet I do not see the Three *Classes* of the Gods, that you have described just now.

M. Because there is made here another and more convenient Division of them; which we will follow also if you please in our Discourse.

P. How can I refuse my self that most useful Pleasure which I shall reap from your Conversation?

M. You see that the Three Classes, which I mentioned to you, are here divided into six, and painted upon the several Parts of the *Pantheon*.
1. You see the *Celestial* Gods and Goddesses, upon an Arch. 2. The *Terrestrial*, upon the Wall on the Right-hand, 3. The *Marine* and
River

Of the Gods of the Heathens.

II

River Gods, upon the Wall on the Left. 4. The Infernal in the lower Apartment by the Pavement. 5. The *Minuti* or *Semones* and *Miscellanei*, before you. 6. The *Adscriptitii* and *Indigetes* behind you. Our Discourse shall likewise consist of Six Parts; each of which shall lay before you, whatsoever I have found most remarkable amongst the best Authors upon this Subject: If at least my Talkativeness is tolerable to you.

P. Sir, you jest when you call it Talkativeness. Can any Discourse be more pleasant to me?

M. Then since it pleases you, let us sit down together a while: And since the Place is free from all Company, we will take a deliberate View of this whole Army of Gods, and inspect them one after another; beginning, as it is fit, with the *Celestial*, and so with *Jove*, according to the direction of the Poet.

Ab Jove principium Musæ: Jovis omnia plena.

From the Great Father of the Gods above
My Muse begins: for all is full of Jove.

Virg. Eclog. 3.

C H A P.

C H A P. IV.

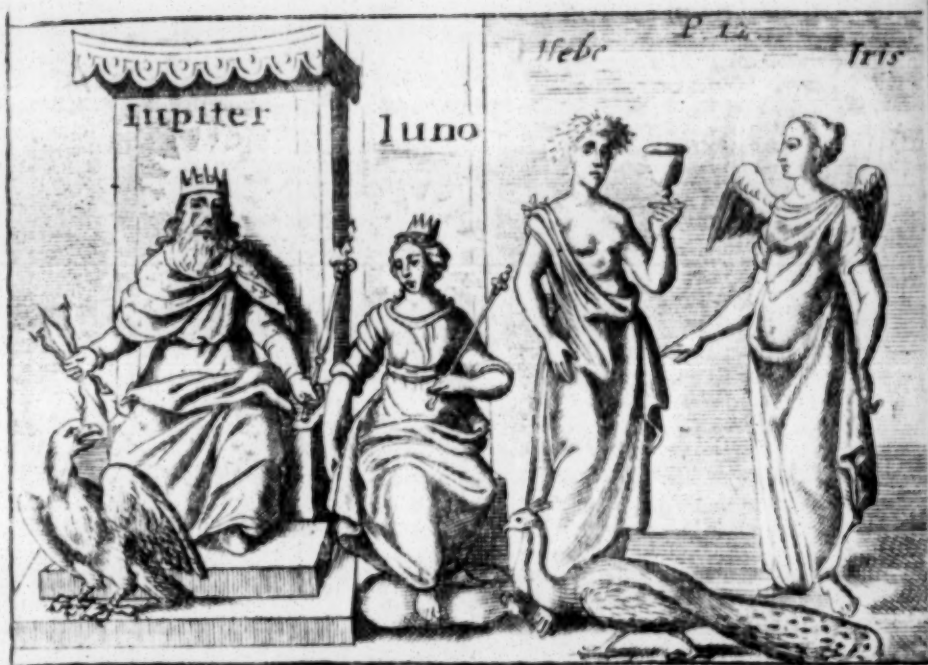
Of the Celestial Gods. J U P I T E R.
His Image.

M. **T**HE Gods, commonly called *Celestial* are these that follow : *Jupiter, Apollo, Mars, Mercury* and *Bacchus*. The *Celestial Goddesses* are, *Juno, Vesta, Minerva* or *Pallas, Venus, Luna* and *Bellona*. We will begin with *Jupiter* the King of them all.

P. Where is *Jupiter* ?

M. Look up to the Arch. You may easily know him by his Habit. He is ¹ *the Father and King of Gods and Men*, whom you see sitting in a Throne of Ivory and Gold, under a rich Canopy, with a Beard, holding Thunder in his Right-hand, with which he heretofore conquer'd the rebellious Giants. His Scepter they say is made of Cypress, which is a Symbol of the Eternity of his Empire, because that Wood is free from Corruption. Near him sits an *Eagle* ; either ² because he was brought up by it, or heretofore an *Eagle* resting upon his Head, portended his Reign ; or ³ because in his Wars with the *Giants*, an *Eagle* brought him his Thunder, and thence receiv'd the Title of ⁴ *Jupiter's Armour-bearer*. He has golden Shoes and an Embroidered Cloak, adorned with various Flowers and Figures of Animals : which *Dionysius*

¹ Divum pater atq; hominum rex Virg. Æn. 1. Pausan in Eliac. Lucian de sacrif. ² Apud Laert. l. 8. ³ Mæro ap. Nat. Com. ⁴ Serv. in Æn. 1. ⁵ Jovis Armiger, Virg. Æn. 5. the



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the Tyrant, ¹ as it is said, took from him in Sicily, and giving him a Wollen Cloak instead of it, said, that *that would be more convenient for him in all Seasons, since it was warmer in the Winter and much lighter in the Summer.* Yet let it not seem a wonder to you, if by chance you should see him in another Place, in another Dress. For he uses to be deck'd in several Fashions, according to the various Names he assumes, and the Diversity of the People amongst whom he is worshipped. Particularly you will smile when you see him amongst the ² *Lacedemonians* without Ears, when the *Cretans* are so liberal therein to him, that they give him Four. So much for the Figure of *Jupiter*. For if it were my Design to speak of his Statue, I should repeat here what ³ *Verrinus* says, that his Face upon Holy-days ought to be Painted with Vermillion; as the Statues of the rest of the Gods also used to be smeared with Ointments, and adorn'd with Garlands, according to an Observation of ⁴ *Plautus*.

P. Was the Power of darting Thunder and Lightning in the Hands of *Jupiter* only?

M. The Learned *Hetrurians* teach us, that this Power was committed to nine Gods, but to which of them, it does not plainly appear. Some, besides *Jupiter*, mention *Vulcan* and *Minerva*, whence the Phrase, *Minervales manubiae* signifies Thunder (as the Books of those ancient *Hetrusci* called Strokes of Thunder *Manubias*) because the

¹ Cicero de nat. Deor. l. 2. ² Plaut de Osir. & Id.

³ Ap. Guther de jur. Man. Plin. l. 23. cap. 7. ⁴ In Asinar.

⁵ Plin. l. 2, c. 51. Serv. 1. & 2. Æn.

noxious Constellation of *Minerva* causes Tempests in the *Vernal Equinox*.¹ Others say, Thunder was also attributed to *Juno*, to *Mars*, and the *South Wind*; and they reckon up several kinds of Thunders; as *Fulmina* ²*Peremptalia*, *Pestifera*, *Popularia*, *Perversa*, *Renovativa*, *Ostentatoria*, *Clara*, *Familiaria*, *Bruta*, *Consiliaria*. But the Romans commonly took notice of no more than Two. ³ The *Diurnal Thunder* which they attributed to *Jupiter*, and the ⁴*Nocturnal*, which they attributed to *Summanus* or *Pluto*. Now let us go on to *Jupiter's Birth*.

¹ Serv. Æn. 8. ² Plin. l. 2. c. 43. 51, 52. Amm. Marcel. l. 2. ³ κερκυνοβόλια νυκτερικὰ κερκυνοβόλια ἡμερικὰ Ex Guth. de jur. Man. lib. 1. c. 3.

S E C T. II.

J U P I T E R's Descent and Education.

P. **W**H O were *Jupiter's Parents*?
 M. One Answer will not fully satisfy this one Question, since there is not one *Jupiter* but many, who are sprung from different Families. ¹ Those who were skill'd in the *Heathen Theology* reckon up three *Jupiters*; of which the first and second were born in *Arcadia*. The Father of the one was *Æther*; from whom *Proserpine* and *Liber* are said to be born. The Father of the other was *Coelus*; He is said to have begot *Minerva*. The third was a *Cretan*, the Son of *Saturn*; whose Tomb is yet extant in the *Isle of Crete*. ² But *Varro* reckons up Three Hundred *Jupiters*: ³ and others

¹ Tull. de Nat. Deor. l. 3.

² Ap. August. de Civit. ³ Euseb. Cæs. l. 2. præp. Evang. reckon

reckon almost an innumerable Company of them; for there was hardly any Nation, which did not worship a *Jupiter* of their own, and suppose him to be born amongst themselves. But of all these, the famousst *Jupiter*, according to the general Opinion, is *He* whose Mother was *Ops*, and whose Father was *Saturn*; to whom therefore all, that the Poets fabulously write about the other *Jupiters*, is usually ascribed.

P. Where, and by whom was this *Jupiter* educated?

M. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete*; but by whom, the variety of Opinions is wonderful. For some affirm, that he was educated by the *Curetes* and *Corybantes*, some say, by the *Nymphs*; and some, by *Amalthea* the Daughter of *Melissus* King of *Crete*. Others on the contrary have recorded, that the Bees fed him with Honey. Others, that a Goat gave him Milk. Not a few say, that he was nourish'd by Doves. Some, by an Eagle; many, by a Bear. And further, it is the Opinion of some, concerning the aforesaid *Amalthea*, that she was not the Daughter of *Melissus*, as we now mention'd; but the very Goat which suckled *Jupiter*, whose ² Horn, it is said, he gave afterwards to his Nurses, with this admirable Privilege, that whosoever possess'd it, should immediately obtain every thing that they desired. They add besides, that after this Goat was dead, *Jupiter* took her Skin and made a Shield of it; with which he singly combated the Giants; whence

¹ Vide Nat. Com. in Jove. ² Cornu Amalthææ.

that Shield was call'd *Aegis*^a from a Greek word which signifies a *She-Goat*, which at last he restored to life again, and giving her a new Skin, plac'd her amongst the Celestial Constellations.

Ἰὺπῆτερος ἀργός.

S E C T. III.

J U P I T E R's Exploits.

When *Jupiter* was grown a Man, what did he perform worthy of Memory?

H. He overcame, in War, the Giants and the *Titans* (of whom we shall say more when we speak of *Saturn*) and also delivered his Father *Saturn* from Imprisonment; but afterwards depos'd him from the Throne and banish'd him, because he form'd a Conspiracy against him; and then divided the Paternal Inheritance with his two Brothers *Neptune* and *Pluto*, as more largely will be shewn in its proper Place, when we speak of each of them apart. In fine, he so assisted and obliged all Mankind by the great Favours that he did, that he not only thence obtain'd the Name of *Jupiter*, but he was advanc'd also unto Divine Honours, and was esteem'd the common Father both of Gods and Men. Amongst some of his more illustrious Actions, we ought to remember the Story of *Lycaon*. For when *Jupiter* had heard a Report concerning the Wickedness and great Impiety of Men, it is said

^a *Jupiter quasi juvenis Pater.* Cic. 2. de Nat. Deor. that,

that he descended from Heaven to the Earth, to know the real Truth of it, and came into the House of *Lycan* King of *Arcadia*, where declaring himself to be a God, whilst others were preparing Sacrifices for him, *Lycan* derided him; nor did he stop here, he added an abominable Wickedness to this Contempt, and being desirous to try whether *Jupiter* was a God, as he pretended, he kills one of his Domestick Servants, and roasts and boils the Flesh of him, and sets it on the Table as a Banquet for *Jupiter*; who abhorring the Wretch's Barbarity, ¹ fired the Palace with Lightning, and turn'd *Lycan* into a Wolf.

P. Are there no other Exploits of his?

M. Yes indeed; ² but they are very lewd and dishonourable: I am almost ashamed to mention them. For was there any kind of Lewdness of which he was not guilty? or any mark of Infamy that is not branded upon his Name? I will only mention a few Actions of this sort among many.

1. In the Shape of a Crow, he ruin'd his Sister *Juno*, who was born at the same Birth with him, deluding her with Promises of Marriage; and how many Women doesthat Pretence delude even now?

2. He violated the Chastity of *Danae*, the Daughter of *Acrisius*, King of the *Argives*, tho' her Father had shut her up in a Tower, because the Oracle had foretold, that he should be slain by his Grandson. For, changing himself into a ⁴ shower of Gold, he slid down thro' the Roof and Tiles of the Place into the Lady's Lap. And indeed what Place is there

¹ Ovid. Met. l. 1. ² Apollon. 4. Argon. ³ Doroth. 2. Metam. ⁴ Ovid. 1. Met.

so fortified and guarded, into which Love cannot find a Passage? Is there any Heart so very hard and stubborn that Money cannot soften it? What way is not safe, what Passage is not open, what undertaking is impossible ¹ to a God, who turns himself into Money to make a Purchase?

3. He corrupted ² *Leda*, the Wife of *Tyndarus* King of *Laconia*, in the similitude of a Swan: Thus a fair Outside oftimes veils the foulest Temper, and is a beautiful Cover to a most deformed Mind.

4. He abused ³ *Antiope*, the wife of *Lycus*, King of *Thebes*, in the likeness of a Satyr.

5. He defiled ⁴ *Alcmena*, the Wife of *Amphitryon* in her Husband's Absence, in the likeness of *Amphitryon* himself.

6. He inflamed ⁵ *Agina*, the Daughter of *Aesopus*, King of *Boeotia*, with Love, in the similitude of Fire, (a lively Representation of his Crime) and robb'd her of her Chastity.

7. He deflowr'd ⁶ *Clytoris*, a Virgin of *Thessalia*, of great Beauty, by turning himself into, What? O ridiculous! Into an Ant. And many times indeed it happens, that great Mischiefs arise from very small Beginnings.

8. He debauch'd ⁷ *Calisto* the Daughter of *Lycæon* King of *Arcadia*, counterfeiting, which is very strange, the Modesty and Countenance of *Diana*. And yet he did not protect her from the Disgrace that afterwards followed. For, as she began to grow big, and wash'd her self in the Fountain with *Diana*, and the other Nymphs, her Fault was dis-

¹ Converio in pretium Deo, Horat. 3. carm. ² Arat. in Phœnom. ³ Ovid. 6. Metam. ⁴ Idem ibid. ⁵ Idem ibid.

⁶ Arnob. ap. Gyr. ⁷ Bocat. lib. 5. de Gen. Deorum. cap. 42.

covered and her self shamefully turned away by *Diana* first, then changed by *Juno* into a *Bear*. But, why do I say shamefully? when her Disgrace was taken away by *Jupiter*, who advanc'd this *Bear* into Heaven and made it a Constellation; which by the *Latins* is call'd *Ursa major*, and by the *Greeks*, *Helice*.

9. He sent an ¹*Eagle* to snatch away the pretty Boy *Ganymede*, the Son of *Tros*, as he hunted upon the Mountain *Ida*. Or rather, he himself being changed into an *Eagle*, took him in his Claws and carry'd him up to Heaven. He offered the same Violence to *Asteria*, the Daughter of *Coeus*, a young Lady of the greatest Modesty, to whom ²He appear'd in the shape of an *Eagle*, and when he had ravish'd her, he carry'd her away in his Talons.

10. He undid ³*Europa*, the Daughter of *Agenor* King of *Phenicia*, in the Form of a beautiful white Bull, and carry'd her into *Crete* with him. See how many several Beasts that Man resembles, who has once put off his Modesty! And by how many various Fables this one Truth is represented, that the very Gods by practice of impure Lust become Brutes. the *Bull* in reality was the Ship upon which a Bull was painted, in which *Europa* was carry'd away; in like manner the *Horse Pegasus*, that was painted upon *Bellerophon's* Ship and the *Ram* which was painted on that of *Phryxus* and *Helle*, created ample Matter of Fiction for the Poets. But to return to our Fable, *Agenor* immediately ordered ⁴his Son *Cadmus*, to travel and search every where for his Sister *Europa*, which he

¹ Virgil. 5. *Æn.* Ov. *Metam.* 15. ² Fulgent *Plac.* ³ Ov. *Met.* ⁴ Ovid. 3. *Metam.*

did, but could no where find her. *Cadmus* dared not to return without her, because, 'by a Sentence not less unjust to him than kind to his Sister, his Father had' banished him for ever unless he found her. Wherefore he built the City of *Thebes*, not far from the Mountain *Parnassus*: and whereas it happen'd that his Companions that were with him, were devour'd by a certain Serpent, whilst they went abroad to fetch Water; he to revenge their Death, slew that Serpent; whose Teeth he took out, and by the Advice of *Minerva*, sow'd 'em in the Ground, and suddenly a Harvest of arm'd Soldiers sprouted up; who quarrelling among themselves, with the same speed that they grew up, mow'd one another down again, excepting Five only, by whom that Country was peopled afterward. At length *Cadmus* and his Wife *Hermione*, or *Harmonia*, after much Experience, and many Proofs of the Inconstancy of Fortune, were changed into Serpents. He is said to² have invented Sixteen of the Letters of the Greek Alphabet; α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ξ, ο, π, ρ, σ, τ, υ, which in the time of the Judges of *Israel*, he brought out of *Phenicia*, into *Greece*; two hundred and fifty Years after which, *Palamedes* added four more Letters, namely, ς, Ϸ, φ, χ, in the time of the Siege of *Troy*: (altho' some affirm that *Epicharmus* invented the

¹ Cum pater ignarus *Cadmo* perquirere raptam
Imperat & pœnam, si non invenerit, addit
Exilium, facto pius & sceleratus eodem.

Bids *Cadmus* trace and find the ravish'd Fair,
Or hope no more to breath *Phenician* Air.
Both just and wicked in the same Design;

The Care was Pious, but too great the Fine.

Met. 3. ² *Pl.* 1. 5. c. 29. *Cæs.* 39. 24.

Letters,

Letters, θ and χ) and six hundred and fifty Years after the Siege of Troy, *Simonides* invented the other four Letters, namely, η, ω, ζ & Cadmus is also said to have taught the manner of writing in Prose, and that he was the first among the *Greeks* who consecrated Statues to the Honour of the Gods.

Now the *Historical* Meaning of this Fable perhaps: is this. ¹ *Cadmus* was in truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates; of the Number of those mention'd by ² *Moses*. Which *Kadmonites* were the same with the ³ *Hivites*, who possess'd the Mountain *Hermion*, and were thence also call'd *Hermonæi*: And so it came to pass, that the Wife of *Cadmus* had the Name of *Harmonia*, or *Hermione*, from the same Mountain. And why is it said that *Cadmus's* Companions were converted into Serpents, unless because the Word *Hevæus* in the *Syriac* Language signifies a Serpent? Farther, another Word of a double Signification in the same Language occasion'd the Fable, that arm'd Soldiers sprouted forth from the Teeth of the Serpent. For ⁴ the same Word signifies both *Serpents Teeth*, and *brazen Spears*, with which *Cadmus* first arm'd his Soldiers in *Greece*, being indeed the *Inventor of Brass*, insomuch that the *Oar* of which Brass is made, is from him even now call'd ⁵ *Cadmus*. As to the Five Soldiers which are said to survive all the rest of their Brethren, who sprouted up out of the Teeth of the Serpent, the same *Syriac* Word signifies ⁶ *Five*, and also a *Man ready for Battle*, according as it is differently pronounced

¹ Bochart. 2. p. Geogr. c. 19.

² Gen. 15. 29. ³ iidem cum Hevæis. ⁴ Hygin. c. 2. 4.

⁵ Plin. l. 34. c. 1. 10. ⁶ Bochartus ut supra.

S E C T. III. Jupiter's Names.

P. **H**OW many Names has *Jupiter*?

M. They can hardly be number'd; so many were the Names which he obtain'd, either from the Places where he liv'd and was worshipp'd, or from the things that he did. The more remarkable I will here set down alphabetically.

The *Greeks* call'd him ¹ *Ammon* or *Hammon*, which Name signifies *Sandy*. He obtain'd this Name first in *Lybia*, where he was worshipp'd under the figure of a *Ram*, because when *Bacchus* was athirst in the Fabulous Deserts of *Arabia*, and implored the Assistance of *Jupiter*, *Jupiter* appearing in the form of a *Ram*, opened a Fountain with his Foot, and discover'd it to him. But others give this Reason; because *Jupiter* in War wore a Helmet, whose Crest was a *Ram's Head*.

The *Babylonians* and *Assyrians*, whom he govern'd, call'd him ² *Belus*; he was the impious Author of Idolatry; because of the uncertainty of his Descent, they believ'd that he had neither Father nor Mother; and therefore he was thought the first of all Gods; in different Places and Languages he was afterward call'd ³ *Beel*, *Baal*, *Beelphegor*, *Beelzebub* and *Belzemen*.

Jupiter was call'd ⁴ *Capitolinus*, from the *Capitoline Hill*; upon the top whereof he had the first Temple that was ever built in *Rome*; which *Tarquin the Elder* first vow'd to build, *Tarquin the Proud* built, and *Horatius* the Consul dedicated. He was besides call'd *Tarpeius* from the *Tarpeian*

¹ *Arenarius* ἀμμος ab *Arena*. *Plut.* in *Osir.* V. *Curt.* l. 4.

² *Beros.* l. 4. ³ *Eusebius* l. 1. præp. *Evang.* *Hier.* 1. in *Oream.* ⁴ *Plin.* *Liv.* *Plut.* *Tacit.* 19.

Rock, on which this Temple was built. He was also stiled * *Optimus Maximus*, from his Power and Willingness to profit all Men.

He is call'd also † *Custos*. There is in *Nero's* Coins an Image of him sitting on his Throne, which bears in its Right-hand Thunder, and in its Left a Spear, with this Inscription, *Jupiter Custos*.

Antiently in some Forms of Oaths he was commonly called ‡ *Diespiter*, the Father of Light; as we shall presently shew farther, and to the same Purpose he was by the † *Cretans* call'd directly *Dies*.

The Title of *Dodonaus* was given him from the City *Dodona* in *Chaonia*, which was so call'd from *Dodona*, a Nymph of the Sea. Near to which City there was a Grove sacred to *Jupiter*, which was planted with Oaks, and famous because in it was the ancientest Oracles of all *Greece*. Two Doves deliver'd Responses there to those who consulted it. Or, as others use to say, † the Leaves of the Oaks themselves became vocal, and gave forth Oracles.

He was named § *Elicius*, Because the Prayers of Men may bring him down from Heaven.

The Name *Feretrius* is given him because

* O Capitoline, quem propter beneficia populus Romanus Optimum, propter vim Maximum appellavit. Tull. de Nat. Deorum 1.

† Apol. de mundo. Sen. 2. qu. nat. ‡ quasi diei pater. Var. de lingua Latina. § Macrobi. Saturn. 4. Alex. ab Alex. c. 2.

¶ Quod Cælo precibus eliciatur, sic Ovid. Fast. 3.

Eliciunt cælo te, Jupiter; unde Minores

Nunc quoque te celebrant, Elicinmq; vocant.

Jove can't resist the just Man's Cries,

They bring him down even from the Skies;

Hence he's Elicius called.

¹ he smites his Enemies, or because he is the ²giver of Peace; for when a Peace was made, the Scepter by which the Embassadors swore, and the Flint-Stone on which they confirm'd their Agreement, were fetch'd out of his Temple. Or lastly, because after they had overcome their Enemies, they ³carried the Imperial Spoils (*Spolia Opima*) to his Temple: ⁴*Romulus* first presented such Spoils to *Jupiter*, after he had slain *Acron*, King of *Canina*; and *Cornelius Gallus* offer'd the same Spoils after he had conquer'd *Tolumnius*, King of *Heiruria*; and thirdly, *M. Marcellus*, when he had vanquish'd *Viridomarus*, King of the *Gauls*, as we read in *Virgil*.

Those Spoils were call'd *Opima*, which one General took from the other in Battle.

Fulminator, or ⁶*Ceraunius* in Greek *Κεραυνος* is *Jupiter's* Title, from hurling Thunder, which is thought to be his proper Office, if we believe the ⁷Poet.

In *Lycia* they worshipp'd him under the Name ⁸of *Cræsus*. Γεγυς [Cræsus] and *Genitor*.

¹ a feriendo quod hostes feriat, ² vel a ferenda pace, Fest.

³ vel a ferendis spoliis optimis in ejus Templum. ⁴ Plut. in Rom. Dion. 2.

⁵ Tertiaque arma Patri suspendet capta Quirino.

And the third Spoils shall grace *Feretrian* Jove.

Æn. 6. Serv. ibid.

⁶ Horat. 3. carm.

— — — ⁷ O qui res hominumque Deumque
Æternis regis imperiis & fulmine terras.

Æn. 1.

O King of Gods and Men, whose awful Hand
Disperses Thunder on the Seas and Land;
Dispensing all with absolute Command.

⁸ Lycophron, Virg. 1. & 4. *Æn.*

Of the Gods of the Heathens. 25

In *Aegium*, about the Sea-Coast, he is said to have had a Temple with the Name of ¹ *Homogynus*.

At *Praneste* he was call'd *Imperator*. ² There was a most famous Statue of him there, afterwards translated to *Rome*.

He was call'd *Latialis*, ³ because he was worshipp'd in *Latium*, a Country of *Italy*; whence the ⁴ *Latin Festivals* are denominated, to which all those Cities of *Italy* resorted, who desired to be Partakers of the Solemnity; and brought to *Jupiter* divers Oblations: Particularly, a Bull was sacrificed at that time, in the common Name of them all, whereof every one took a Part.

The Name *Lapis*, or as others write, *Lapideus*, was given him by the *Romans*, who believed that an Oath, made in the Name of *Jupiter Lapis* was the most Solemn of all Oaths. And it is derived either from the Stone which was presented to *Saturn* by his Wife *Ops*, who said it was *Jupiter*, in which sense ⁶ *Eusebius* says, that *Lapis* reign'd in *Crete*; or from the *Flint-stone*, which, in making Bargains, the Swearer held in his Hand, and said, ⁷ *If knowingly I deceive, so let Diespiter, saving the City and the Capitol, cast me away from all that's good, as I cast away this Stone*; whereupon he threw the Stone away. The *Romans* had another Form, not unlike to this, of making Bargains. It wil[

¹ Pausan & Hesych.

² Liv. 6. ³ Cic. pro Milon, 86 Dion. l. 4. ⁴ *Latinæ Peria*. ⁵ *juramentum per Jovem Lapidem omnium sanctissimum* Cic. 7. Epist. 12. ⁶ *In Chron.* ⁷ *Si sciens fallo, me Diespiter, salva urbe arcēque, bonis ejiciat ut ego hunc lapidem.* Fest. ap. Lili.

not be amiss to mention it here; * *If with evil intent I at any time deceive; upon that Day, O Jupiter, so strike thou me, as I shall this Day strike this Swine, and so much the more strike thou, as thou art the more able and skilful to do it, whereupon he struck down the Swine.*

¹ In the Language of the People of *Carnpania*, he is call'd *Lucetius*, from *Lux*; and among the *Latins* ² *Diespiter* from *Dies*. Which Names were given to *Jupiter*, ³ because he cheers and comforts us with the Light of the Day, as much as with Life it self. Or, because he was believed to be the Cause of Light.

The People of *Elis* used to celebrate him by the Title of ⁴ *Martius*.

He was also called ⁵ *Muscarius*, because he drove away the Flies. For when *Hercules's* Religious Exercises were interrupted by a multitude of Flies, he thereupon offer'd a Sacrifice to *Jupiter*, which being finish'd, all the Flies flew away.

⁶ *Nicephorus*, that is, the Giver of Victory; and by the Oracle of *Jupiter Nicephorus*, the Emperor *Adrian* was told that he should be promoted to the Empire. *Livy* often mentions him; and many Coins are extant, in which is the Image of *Jupiter* bearing Victory in his Hand.

He was called also ⁷ *Opitulus* or *Opitulator*, the

+ Si deo malo aliquando fallam, tu illo die. *Jupiter*, me sic ferito, ut ego hunc porcum hodie feriam; tantoque magis ferito, quanto magis potes, pollesque. *Liv.* l. 1.

¹ *Serv.* 9 *Æn.* 2 quod nos die ac luce, quasi vitâ ipsâ afficeret ac juvaret. *Aul. Gell.* ³ *Festus.* ⁴ *Agēō.* ⁵ *Zēō.* *Jupiter* pugnax. *Plut.* in *Pyrrho.* ⁶ *Ἀποκνῖος* muscarum abactor *Pausan.* ⁷ *Eliac.* *Nixēō.* ⁸ *Opit.* c. *Victoriam* gestans, *Aelius Spart.* in *Adriani* vita. ⁹ quasi opis lator. *Fest.* *Aug.* 7. de civit.

Helper;

Helper; and *Centipeda* from his Stability: because those things stand secure and firm, which have many Feet. He was call'd *Stabilitor* and *Tigellus*, because he supports the World. *Almus* also and *Alumnus*, because he cherishes all Things: And *Ruminus* from *Ruma*, which signifies the Nipple, by which he nourishes Animals.

He is also named ¹ *Olympius* from *Olympus*, the Name of the Master who taught him, and of the Heavens wherein he resides, or of a City which stood near the Mountain *Olympus*, and was anciently celebrated far and near, because a Temple was dedicated to *Jupiter*, and Games solemnized every Five Years there. ² To this *Jupiter Olympius* the first Cup was sacrificed in their Festivals.

When the *Gauls* besieged the Capitol, an Altar was erected to *Jupiter* ³ *Pistor*; because he put it into the Minds of the *Romans*, to make Loaves of Bread and throw them into the *Gaul's* Tents; whereupon the Siege was rais'd.

The *Athenians* erected a Statue to him, and worship'd it upon the Mountain *Hymettus*; giving him in that Place the Title of ⁴ *Pluvius*, this Title is mention'd by ⁵ *Tibullus*.

Prædator was also his Name; not because he protected Robbers, but because out of all the Booty taken from the Enemy, one part was due to him. ⁶ For, when the *Romans* went to War they used to devote to the Gods a Part of the Spoil that they should get; and for that reason there was a Temple at *Rome* dedicated to *Jupiter Prædator*.

¹ Pausan. Att & Eliac. Liv. l. 4. dec. 3. ² Pollux. ³ a pin-
sendo Ov. 6. Fast. Laet. l. 12. Liv. l. 5. ⁴ Phurnut. in Jovin.

⁵ *Arida nec Pluvio supplicat verba Jovi,*

Nor the parch'd Grass for Rain from Jove does call.

⁶ Serv. 5. Æn.

Quirinus, as appears by that Verse of *Virgil* which we cited above when we spoke of the Name *Feretrius*.

Rex and *Regnator* are his common Titles in ¹ *Virgil*, *Homer* and *Ennius*.

Jupiter is also called ² *Stator*, which Title he first had from *Romulus* on this occasion: When *Romulus* was fighting with the *Sabines*, his Soldiers began to fly; whereupon *Romulus*, as ³ *Livy* relates, thus prayed to *Jupiter*. O thou Father of the Gods and Mankind, at this Place at least drive back the Enemy, take away the Fear of the Romans, and stop their dishonourable Flight. And I vow to build a Temple to thee upon the same Place that shall bear the Name of *Jupiter Stator*, for a Monument to Posterity, That it was from thy immediate Assistance that Rome receiv'd its Preservation. After this Prayer the Soldiers stopped, and returning again to the Battle obtain'd the Victory, whereupon *Romulus* consecrated a Temple to *Jupiter Stator*.

The Greeks call'd him Σωτῆρ [Soter] Saviour, the Saviour, because he delivered them from the *Medes*; ⁴ *Conservator* also was his Title, as appears from divers of *Dioclesian's* Coins; in which his Effigies stands with Thunder brandish'd in his Right-hand, and a Spear in his Left; with this

¹ *Divum atque hominum Rex.* *Virg.* *Æn.* 1. & 10.
The King of Gods and Men.

Summi Regnator Olympi *Æn.* 7.
Ruler of the highest Heaven.

² a stando vel sistendo. ³ Tu pater Deum hominumque hinc saltem arce hostem, deme terrorem Romanis, fugamque tandem siste. Hic ego tibi Templum Statori Jovi, quod monumentum sit posteris tua presenti ope servatam Urbem esse, voveo. *liv.* 1. 1. ⁴ *Strabo* 1. 9. *Arrian.* 8. de gest. Alex.

Inscription, *Conservatori*. In others, instead of Thunder, he holds forth a little Image of Victory, with this Inscription, *Jovi Conservatori Orbis*, *Jupiter the Conservator of the World*.

The *Augures* call'd him *Tonans* and *Fulgens*. And the Emperor *Augustus* dedicated a Temple to him so call'd; wherein was a Statue of *Jupiter*, to which a little Bell was fastned. He is also call'd by *Orpheus*, Βρονταῖος [*Brontaios*] and by *Apuleius*, *Tonitrualis the Thunderer*: And an Inscription is to be seen upon a Stone at *Rome*, *Jovi Brontaei*.

Trioculus, Τριόφθαλμος [*Triophthalmos*] was also an Epithet given him by the Grecians, who thought that he had three Eyes, with one of which he observ'd the Affairs of Heaven, with another the Affairs of the Earth, and with the third he view'd the Sea-Affairs. There was a Statue of him of this kind in *Priamus's* Palace at *Troy*; which beside the usual two Eyes, had a third in the Forehead.

Vesuvius or *Vejupiter*, and *Vedius*, that is little *Jupiter*, was his Title when he was described without his Thunder, viewing angrily short Spears which he held in his Hand: The *Romans* accounted him a fatal and noxious Deity; and therefore they worshipp'd him, only that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, the *Avenger*, at *Rome*, according to *Pliny*.

¹ Cic. de Nat. l. 1. Dio. l. 5. ² Ap. Lil. Gyr. Synt. p. 82. ³ Pausan. ap. eundem. ⁴ Cic. 5. de nat. Gell. l. 5. Ovid. in Fast. ⁵ Plin. 36. 15.

He was likewise called *Xenius*, or *Hospitalis*, *Hospitable*; because he was thought the Author of the Laws and Customs concerning Hospitality. Whence the *Greeks* call'd Presents given to Strangers, *Xenia*; as the *Latins* call'd them *Lauia*.

Zeus [² *Zeus*,] is the proper Name of *Jupiter*, because he gives *Life* to Animals.

SECT. IV.

The Signification of the Fable, and what is understood by the Name Jupiter.

YOU have told us the Dreams of the Poets about *Jupiter*; now pray, Sir, let us know what the Historians and Mythologists affirm concerning him.

M. Very willingly. ³ *Jupiter* was King of *Crete*, and co-temporary, according to *Eusebius*, with the Patriarch *Abraham*. This *Jupiter* deposed his Father, and afterwards divided by Lot the Kingdom with his two Brothers *Neptune* and *Pluto*. And because by Lot the Eastern Part of the Country was given to *Jupiter*, the Western to *Pluto*, and the Maritime Parts to *Neptune*; they took occasion from hence to feign, that *Jupiter* was the King and God of the Heavens; *Neptune* of the Sea, and *Pluto* of Hell. Nay, *Jupiter's* Name was so honoured by Posterity, that all Kings and Princes were from him call'd *Joves*, and their Queens *Junones*, from *Juno* the Wife of *Jupiter*.

¹ Serv. i Æn. Cic. pro Deiot. Plut. qu. Rom. Demosth. Or. de legation. ² Σὺν τοῖς Ζεὺς Phurnut. de Jov. ³ Apud Salian. in Ann. & Epitome Turfellini.

Concerning the Mythologists, or the Interpreters of Fables, I shall only observe this by the by. There is in these kind of things such a vast Diversity of Opinions among them ; and, which is yet worse, the Accounts that many of them give, are so witless and impertinent, so incongruous to the very Fables which they pretend to explain, that I think it better to write nothing from them, than to trouble the Reader with those things which will not probably satisfy him ; which when I cannot effect, I shall pass the Business over in silence, and leave it to every ones discretion to devise his own Interpretations. For it is better that himself should be the Author of his Mistake, than to be led into it by another ; because a slip is more tolerable and easie, when we our selves fall down, than when others violently push us down at unawares. Yet whenever the Place requires, that I give my Expositions of these Fables, that I may discover some Meaning that is not repugnant to common Sense, I shall not be so far wanting to my Duty, as that any one should justly accuse me of Negligence. By the present Fable I may justify my Words ; for observe only how various are Mens Opinions concerning the Signification of the Name *Jupiter*, and you may guess at the rest.

The Natural Philosophers many times think that *Heaven* is meant by the Name *Jupiter* ; whence many Authors express the Thunder and Lightning which come from Heaven by these Phrases ; *Jove tonante, fulgente*, &c. and in this sense *Virgil* used the word *Olympus*.

¹ Cic. 2. de nat. deor.

² *Panditur interea domus omnipotentis Olympi.*

Mean while the Gates of Heaven unfold. *Æn.* 10.

¹ Others

¹ Others imagine that the Air, and the things that are therein contain'd, as Thunder, Lightning, Rain, Meteors, and the like, are signify'd by the same Name. In which Sense ² *Horace* is to be understood, when he says *sub Jove*. That is, in the open Air.

Some on the contrary, call the Air *Juno*, and the Fire *Jupiter*, by which the Air being warm'd becomes fit for the Generation of things. ³ Others again call the Sky *Jupiter*, and the Earth *Juno*, because out of the Earth all things spring; which ⁴ *Virgil* has elegantly express'd in the second Book of his *Georgics*.

⁵ *Euripides* thought so, when he said, that the Sky ought to be call'd *Summus Deus*, the Great God. ⁶ *Plato's* Opinion was different; for he thought that the Sun was *Jupiter*; and ⁷ *Homer*, together with the aforesaid *Euripides*, think that he is *Fate*; which *Fate* is, according to ⁸ *Tully's* Definition, *The Cause from all Eternity why such things as are already past, were done; and why such things as are doing at present be as they are; and why such things as are to follow hereafter, shall follow accordingly.* In short, others

¹ Theocr. Ecl. 4. ² Jacet sub Jove frigido, id est, sub Dio, ὑπὸ τοῦ Διός, Hor. Od. 1. ³ Lucret. l. 1.

⁴ Tum pater omnipotens fecundis imbris æther
Conjugis in gremium læta descendit, & omnes
Magnus alit, magno commistus corpore, fetus.

For then th' Almighty Jove descends and pours
Into his buxome Bride his fruitful Showers,
And mixing his large Limbs with hers, he feeds
Her Births with kindly Juice, and fosters teeming Seeds.

⁵ Ap. Cic. c. de nat. ⁶ In Phæd. ⁷ Odys. ω. ⁸ æterna
rerum causa; cur ea, quæ præterierint, facta sint, & ea,
quæ instant, fiant: & ea, quæ consequentur, futura sint.
Cic. 1. de divinat.

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by Jupiter, understand the ¹ Soul of the World ; which is diffused not only thro' all human Bodies, but likewise thro' all the Parts of the Universe, as ² Virgil poetically describes it.

I do not regard the moral Signification of the Fable; that would be an endless and impertinent Labour. It is free, as I said above, for every one to fancy what he pleases, and to abound in his own Sense, according to the Proverb.

¹ Arat. init. Astron.

² ——— *Cælum ac terras, composque liquentes
Lucent emque globum Lunæ, Titaniaque astro
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, & magno se corpore miscet.*

— The Heaven and Earth's compacted Frame,
And flowing Waters, and the Starry Flame,
And both the radiant Lights one common Soul
Inspires, and feeds, and animates the Whole.
This active Mind, infus'd thro' all the Space,
Unites and mingles with the mighty Mass.



C H A P. II.

A P O L L O. *His Image.*

BUT who is that beardless Youth, with long Hair, so comely and graceful, who wears a Laurel Crown, and shines in Garments embroidered with Gold, who sometimes holds in his Hands a Bow and Arrow, and sometimes an Harp?

M. It is the Image of Apollo, ² who is at other-times described holding a Shield in one Hand, and

¹ Horat. ad Calimach. ² Porphyr. de sole.

the *Graces* in the other. And because he has a threefold Power: In Heaven, where he is called *Sol*, in Earth, where he is nam'd *Liber Pater*, and in Hell, where he is stiled *Apollo*; he is usually painted with these three things, a Harp, a Shield, and Arrows. The Harp shews that he bears Rule in Heaven, where all things are full of Harmony; the Shield describes his Office in Earth, where he gives Health and Safety to terrestrial Creatures; his Arrows shew his Authority in Hell, for whomsoever he strikes with 'em, he sends them into Hell.

Over his Head you see a Crow and a Hawk flying; on one side there stands a Wolf and a Laurel-Tree, on the other a Swan and a Cock; and under his Feet Grasshoppers are creeping. The Crow is sacred to him, because he foretells the Weather, and shews the different changes of it by the clearness or hoarseness of his Voice. The Swan is likewise endued with Divination, ¹ because foreseeing his happiness in Death, he dies with singing and pleasure. The Wolf is not unacceptable to him, not only because he spared his Flock when he was a Shepherd, but because the Furiousness of heat is expressed by him, and the perspicuity and sharpness of his Eyes do most fitly represent the foresight of Prophecy. The Laurel-Tree is of a very hot Nature, always flourishing and conducing to Divination and Poetick Raptures; and the Leaves of it put under the Pillow produce true Dreams. The Hawk has Eyes as bright as the Sun, the Cock

¹ Cygni non sine causâ Apollini dicati sunt, quod ab eâ divinationem habere videantur; quia prævidentes quid morte boni sit cum cantu & voluptate moriuntur, Tell. Quæst. Tusc. 1.

foretells his rising, and the Grasshoppers so entirely depend on him, that they we their Rise and Subsistence to his Heat and Influence.

SECT. I.

His DESCENT.

WHAT Family was *Apollo* born of?

M. You shall know, after you have first heard how many *Apollo's* there were.

P. How many?

M. Four. The first and ancientest of them was born of *Vulcan*: The second was a *Cretan*, a Son of one of the *Corybantes*: The third was born of *Jupiter* and *Latona*: The fourth was born in *Arcadia* called by the *Arcadians*, *Nomius*. ¹ But tho', as *Cicero* says, there was so many *Apollo's*, yet all the rest of them are seldom mention'd, and all that they did is ascribed to one of them only, namely to him that was born of *Jupiter* and *Latona*.

P. In what place was *Apollo* the Son of *Latona* born?

M. I will tell you more than you ask; they say the thing was thus. *Latona*, the Daughter of *Cæus* the *Titan*, conceiv'd Twins by *Jupiter*: *Juno* incensed at it, sent the Serpent *Python* against her; and *Latona*, to escape the Serpent, ² fled into the Island of *Delos*; where she brought forth *Apollo* and *Diana* at the same Birth.

¹ atque cum tot Apollines fuerint, reliqui omnes silentur omnesq; res aliorum geſtæ ad unum Apollinem, Jovis & Latonæ filium, referuntur. *Cic.* 3. de Nat. Deor. ² *Hesiod.*

S E C T. III.

Actions of A P O L L O.

P. **B**Y what means was *Apollo* advanced to the highest degree of Honour and Worship?

M. By these four especially: By the Invention of *Physick*, *Musick*, *Poetry*, and *Rhetorick*; and therefore he is supposed to preside over the *Muses*. It is said, that he taught the Arts of foretelling Events, and shooting with Arrows; when therefore he had benefitted Mankind infinitely by these *Virtues*, they worshipped him as a God. ¹ Hear how gloriously he himself repeats his Accomplishments of Mind and Nature, where he magnifies himself to the flying *Nymph* whom he passionately loved.

1. ——— *Nescis temeraria, nescis*

Quem fugias, ideoque fugis ———

Jupiter est genitor. Per me quod eritq; fuitq;

Esque pater. Per me concordant carmina nervis.

Certa quidem nostra est, nostra tamen una sagitta

Certior, in vacuo qua vulnera pectore fecit.

Inventum Medicina meum est. Opiferq; per orbem

Dicor, & Herbarum est subiecta potentia nobis.

Stop thy rash Flight, stay lovely Nymph, 'tis I:

No common Wretch, no barb'rous Enemy,

Great *Jove's* my Father; I alone declare

What things past, present, and what future are.

By me the downy Eunuch sweetly sings,

I softest Notes compose to sounding Strings;

My Shafis strike sure. but one, alas! has found

A surer, my unpractis'd Heart to wound;

Physick's Divine Invention's all my own,

And I a Helper thro' the World am known;

All Herbs I throughly know, and all their use,

Their healing Virtues and their baneful Juice.

Ovid. Metam. 1.

P.

P. What memorable things did he perform?

M. Many; but especially these.

1. He destroyed all the *Cyclops*, the Forgers of *Jupiter's* Thunderbolts, with his Arrows; to revenge the Death of *Esculapius* his Son, whom *Jupiter* had kill'd with Thunder, because by the Help of his Physick he reviv'd the Dead. ¹ Wherefore for this Fact *Apollo* was cast down from Heaven, and deprived of his Divinity, expos'd to the Calamities of the World, and commanded to live in Banishment upon the Earth; In this distress² he was compelled by Want to look after *Admetus's* Cattle; where tired with Leisure, to pass away his time, it is said, that he first invented and formed a Harp. After this, *Mercury* got an Opportunity to drive away a few of the Cattle of his Herd by stealth; for which, while *Apollo* complain'd and threatn'd to punish him, unless he brought the same Cattle back again, his Harp was also stoln from him by *Mercury*, ³ so that he could not forbear turning his Anger into Laughter.

2. He rais'd the Walls of the City of *Troy* by the Musick of his Harp alone, if we may believe the ⁴ Poet.

Some say, ⁵ that there was a Stone, upon which *Apollo* only la^d down his Harp, the Stone by the Touch of it alone became so melodious, that when.

¹ Lucian. Dial. Mort. ² Pausan. in Eliac. ³ Hor. l. Carm.

⁴ *Ilion aspicias, firmataque turribus altis
Mania, Apollineæ structa canore lyra.*

Ovid. Epist. Parid.

Troy you shall see, and divine Walls admire,
Built by the Musick of *Apollo's* Lyre.

⁵ Pausan. in Attic.

ever it was struck with another Stone, it sounded like a Harp.

3. By misfortune he killed *Hyacinthus*, a pretty and ingenious Boy that he loved. For whilst *Hyacinthus* and he were playing together at Quoits, *Zephyrus* was inrag'd, because *Apollo* was better beloved by *Hyacinthus* than himself, and having an opportunity of Revenge, he puffed the Quoit, that *Apollo* cast, against *Hyacinthus's* Head, by which Blow he fell down dead, whereupon *Apollo* caused the Blood of the Youth that was spilt upon the Earth, to produce flowers called *Violets*, as ¹ *Ovid*, finely expresses it.

Besides, he was passionately in Love with *Cyparissus*, another very pretty Boy; who, when he had unfortunately kill'd a fine Deer which he exceedingly lov'd and had brought up from its Birth, was so melancholy for his Misfortune, that he constantly bewailed the Loss of this Deer, and refused all comfort.² *Apollo* because before his Death

¹ *Ecce, cruor qui fusus humi, signaverat herbas,
Definit esse cruor, Tyrioque nitentior astro
Flos oritur, formamque capit, quam Lilia; si non
Purpureus color his, argenteus esset in illis.*

Behold the Blood which late the Grass had dy'd,
Was now no Blood, from whence a Flower full-blown,
Far brighter than the *Tyrian* Scarlet shone,
Which seem'd the same, or did resemble right
A Lilly, changing but the Red to White. *Ovid. Met. 10.*

— ² *munusque supremum*

*Hoc petit a superis ut tempore lugeat omni.
Ingemuit tristisque Deus, lugebere nobis,*

Lugebisque alios, aderisque dolentibus, inquit.

Implores that he might never cease to mourn,
When *Phæbus* sighing, I for thee will mourn,

Mourn thou for others, Herbes still adorn. *Ov. Met. 10.*

he

he had begged of the Gods, that his Mourning might be made perpetual, in pity changed him into a *Cypress-Tree*, the Branches of which are always used at Funerals.

4. He fell violently in Love with the Virgin *Daphne*, so famous for her Modesty. When he pursued her; while she fled to secure her Chastity from the Violence of his Passion, she was changed into a Laurel, the most chaste of Trees; which is never corrupted with the Violence of Heat or Cold, but remains always flourishing, always pure. There is a Story about this Virgin-Tree which better deserves our Admiration than our Belief. A certain Painter was about to draw the Picture of *Apollo* upon a Table made of Laurel-Wood: And it is said, that the Laurel would not suffer the Colours to stick to it; as tho' the dead Wood was sensible, and did abhor the Picture of the impure Deity, no less than if *Daphne* her self was alive within it.

5. He courted also a long time the Nymph *Bolina*, but never could gain her; for she chose rather to throw her self into a River and be drowned, than yield to his lascivious Flames. Nor did her invincible Modesty lose its Reward. She gained to her self an Immortality by dying so, and sacrificing her Life in the Defence of her Virginity, she not only overcame *Apollo*, but the very Powers of Death. She became immortal.

6. *Leucotboe*, the Daughter of *Orchamus*, King of *Babylon*, was not so tenacious of her Chastity; for

¹ Liban. in Progymn.

² Pausan. l. 7.

she yielded at last to *Apollo's* Desires. Her Father could not bear this Disgrace brought on his Family, and therefore buried her alive. ² *Apollo* was greatly grieved hereat, and tho' he could not bring her again to life, he poured Nectar upon the dead Body, and thereby turned it into a Tree that drops Frankincense. These Amours of *Leucothoe* and *Apollo* had been discover'd to her Father by her Sister *Clytie*, whom *Apollo* formerly lov'd, but now deserted; which she seeing, pin'd away, with her Eyes continually looking up to the Sun, and at last was chang'd into a Flower called a Sunflower or *Heliotrop*.

7. *Apollo* was challeng'd in Musick by *Marsyas*, a proud Musician, and when he had overcome him ⁴ *Apollo* slay'd him, because he had dar'd to con-

1 — — desodit a 12

Crudus homo, tumulumque super gravis addit arenæ.
Interr'd her living Body in the Earth,
And on it rais'd a Tomb of heavy Sand,
Whose pondrous Weight her Rising might withstand

² *Nectare odorato sparsit corpusque locumque,*
Multaque conquestus, tanges tamen æthera, dixit.
Protinus imbutum caelesti nectare corpus
Relituit, terramque suo madefecit odore,
Virgaque per glebas, sensim radicibus altis,
Thurea surrexit, tumulumque cacumine rupit.

He mourn'd her Loss, and sprinkled all her Heart
With balmy Nectar, and more precious Tears.
Then said, since Fate does here our Joys deter,
Thou shalt ascend to Heav'n and blest be there;
Her Body straight, embalm'd with Heavenly Art,
Did a sweet Odour to the Ground impart,
And from the Grave a beauteous Tree arise,
That cheers the Gods with pleasing Sacrifice. *Ov. Met. 4.*
³ *Ovid. Metam. 4. 4 Ovid. Fast. 6.*

rend

rend with him, and afterwards converted him into the River of *Pbrygia*, of the same Name.

8. But when *Midas* King of *Pbrygia* foolishly determin'd the Victory to the God *Pan*, when *Apollo* and he sang together, ¹ *Apollo* stretch'd his Ears to the length and shape of *Asses's* ears. *Midas* endeavour'd to hide his Disgrace, as well as he could, by his Hair : But however, since it was impossible to conceal it from his Barber, he earnestly begg'd the Man, and prevail'd with him, by great Promises, not to divulge what he saw to any Person. But the Barber was not able to contain so wonderful a Secret longer, wherefore ² he went and dug a Hole, and putting his Mouth to it, whisper'd these Words ³ *King Midas hath Asses Ears*, then filling up the Ditch with the Earth again, he went away. But, O wonderful and Strange ! The Reeds that grew out of that Ditch, if they were mov'd by the least Blast of Wind, did utter the very same Words which the Barber had buried in it ; to wit, *King Midas hath the Ears of an Ass.*

¹ ——— *partem damnatur in unam,
Induiturque aures lente gradientis aselli.*

Punished in the offending part, he bears
Upon his Skull a slow pac'd *Asses* Ears.

Met. l. 6.

² ——— *secedit humumque
Effoat & domini quales conspexerit aures
Voce refert parva*

Metam. l. 11.

He dug a Hole, and in it whispering said
What monstrous Ears sprout from King *Midas* Head.

³ *Aures Asininas habet rex Midas.*

S E C T. III.

Names of A P O L L O.

AS the *Latins* call him, *Sol*, because there is but one Sun, so some think the *Greeks* gave him the Name *Apollo* or the same Reason. Tho' ² others think that he is called *Apollo*, either because he drives away Diseases, or because he darts vigorously his Rays.

He is called ³ *Cynthius*, from the Mountain *Cynthus* in the Island of *Delos*; from whence *Diana* also is call'd *Cynthia* too.

And *Delius* from the same Island, because he was born there. Or as ⁴ some say, because *Apollo* (who is the *Sun*) by his Light makes all things manifest, for which Reason he is call'd ⁵ *Phanaeus*.

He is nam'd *Delphinus*, ⁶ because he kill'd the Serpent *Python*, called *Delphis*. Or else, because when *Castalius* a *Cretan*, carried Men to the Plantations, *Apollo* guided him in the shape of a *Dolphin*.

His Title *Delphicus*, comes from the City *Delphi* in *Bæotia*, which City is said to be the ⁸ *Navel of the Earth*; because when *Jupiter* had sent forth two Eagles together, the one from the East, and the other from the West, they met by equal

¹ ab α particula privativa, & πολλοι quemadmodum Sol quod sit solus, Chrysip. ap. Gyrald. ² Synt. 7. p. 219. παρὰ τὸ ἀπαλλάττειν νόσους ab abigendis morbis, vel ἀπὸ τῆς πάλαι τὰς ἀκτίνας ⁶ Varr. de Ling. lat. Plut. 2p. Phurnut. ³ ⁴ Festus. cuncta facit δῆλα manifesta. ⁵ ἀπὸ τῆς φαίναν, apparere, Macrobian. & Phurnut. ⁶ Pausan. in Attic. ⁷ Pausan. ⁸ ὁμφαλῶς τῆς γῆς. Umbilicus Terræ. Phurnut. Laſtant.

Flights exactly at this Place. ¹ Here *Apollo* had the famousst Temple in the World ; in which he utter'd Oracles to those who consulted him, but he receiv'd them from *Jupiter* first. They say that this famous Oracle became Dumb at the birth of our Saviour, and when *Augustus* who was a great Votary of *Apollo*, desir'd to know the Reason of its Silence, the Oracle answer'd ² him, that in *Judea* a Child was born, who was the Supreme God, and had commanded him to depart, and return no more Answers.

Apollo was likewise call'd ³ *Didymæus* which Word in *Greek* signifies Twins, by which are meant the two great Luminaries of Heaven, the Sun and the Moon, who enlighten the World betwixt them by Day and Night.

He was also call'd ⁴ *Nomius*, which signifies either a Shepherd, because he fed the Cattle of *Admetus* ; or because the Sun, as it were, feeds all things that the Earth generates, by his Heat and Influence. Or perhaps this Title may signify ⁵ Law-giver, and was given him, because he made very severe Laws, when he was King of *Arcadia*.

¹ *Æscul.* in Sacerd.

² *Me puer Hebræus, divos Deus ipse gubernans
Cedere sede jubet, tristemque redire sub orcum,
Aris ergo dehinc nostris abscedito, Caesar.*

An *Hebrew* Child, whom the blest Gods adore,
Has bid me leave these Shrines, and pack to Hell,
So that of Oracles I've now no more ;
Away then from our Altar, and farewell.

³ a verbo *Διδυμος* gemelli Macro. ap. Gyr. synt. 7. p. 23. ⁴ *Νομῆος* Pastor, quod pavit Admeti gregem, vel quod quasi pascat omnia Phurnut. Macro. a ⁵ *Νόμος* Lex. Macro. Cic. 3. de Nat. Deor.

He is call'd *Paan*, either ¹ from *allaying Sorrows*; or from his exact Skill in hitting, wherefore he is armed with Arrows. And we know that the Sun strikes us and often hurts us with its Rays, as with so many Darts. By this Name *Paan*, his Mother *Latona* and the Spectators of the Combat encouraged *Apollo* when he fought with the Serpent *Python*, crying frequently, ² *Strike him Pæan, with thy Darts*. By the same Name the Diseased invoke his Aid, crying ³ *Heal us, Pæan*. And hence the Custom came, that not only all Hymns in the praise of *Apollo* were called *Pæanes*, but also in all Songs of Triumph, in the Celebration of all Victories, Men cried out, *Io Pæan*. After this manner the airy and wanton Lover in ⁴ *Ovid* acts his Triumph too. And from this Invocation, *Apollo* himself was called [*leios*]

He is called *Phæbus* ⁵ from the great Swiftneſs of his Motion, or from his Method of healing by ⁶ *Purgings*, ſince by the help of Phyſick, which was *Apollo's* Invention, the Bodies of Mankind are purg'd and cur'd.

He was nam'd *Pythius*, not only from the Serpent *Pytho*, which he kill'd, but likewise from ⁷ *asking*

¹ πᾶν τὸ παύειν τὰς ἀνίας a ſedando moleſtias. vel πᾶν τὸ παύειν a feriando. Feſtus. ² ἱε παῖαν jace vel immitte, Pæan; nempe tela in feram. ³ ἱε παῖαν medere, Pæan.

⁴ Dicite Io Pæan, & Io, bis dicite, Pæan!

Deiſit in caſſes præda petita meos.

Sing Io Pæan twice, twice Io ſay;

My Toils are pitch'd, and I have caught my Prey.

Ovid. de art amand. l. 2.

⁶ ὑπὸ τῷ φοιτᾶν ἑία quod vi feratur. a φοιτᾶω purgo Li. Gyl. lync. 7, p. 222. ⁷ ὑπὸ τῷ πυθάνεσθαι ab interrogando vel conſulendo, Hygin. in fab. c. 50.

and consulting. For none among the Gods was more consulted, or deliver'd more Responses and spake Oracles than he; especially in the Temple which he had at *Delpbi*; to which all sorts of Nations resorted, so that it was called, *the Oracle of all the Earth*. The Oracles were given out by a young Virgin, till one was debauch'd; whereupon a Law was made, that a very ancient Woman should give the Answers, in the Dress of a young Maid; who was therefore called *Pythia* from *Pythius* one of *Apollo's* Names, and sometimes *Phæbas* from *Phæbus* another of them. But as to the manner that the Woman understood the God's mind, Mens Opinions differ. *Tully* supposes that some Vapours exhal'd out of the Earth and affected the Brain much, and rais'd in it a Power of Divination.

P. What was the *Tripus* on which the *Pythian* Lady sat?

M. Some say that it was a Table with three Feet, on which she placed her self when she design'd to give forth Oracles; and because it was cover'd with the Skin of the Serpent *Python*, they call it also by the Name of *Cortina*.³ But others say that it was a Vessel, in which she was plung'd before she prophesied; or rather that it was a golden Vessel, furnished with Ears, and supported by three Feet, whence it was call'd *Tripus*; and on this the *Lady* sat down. It happen'd that this *Tripus* was lost in the Sea, and afterwards taken up in the Nets of Fishermen, who mightily contended amongst

¹ Cic. pro Font. Diodor. 1 Stat. Thebaid. Vide Orig. adv. Cels. l. 7. ² Cic. 1. de Divin. 14. Ap. Lil. Gyr. ³ Plat. in Solon.

them

themselves, which should have it; the *Pythian* Priestess being asked, gave Answer, that it ought to be sent to the *wisest Man in all Greece*. Whereupon it was carried to *Thales of Miletus*; who sent it to *Bias*, as to a wiser Person. *Bias* referr'd it to another, and that other referr'd it to a Fourth; till after it had been sent backwards and forwards to all the wise Men, it return'd again to *Thales*, who dedicated it to *Apollo at Delphi*.

P. Who were the *Wise Men of Greece*?

M. These Seven, to whose Names I adjoin the Places of their Nativity. *Thales of Miletus*, *Solon of Athens*, *Chilo of Lacedamon*, *Pittacus of Mytilene*, *Bias of Priene*, *Cleobulus of Lindi*, and *Periander of Corinth*. I will add some remarkable things concerning them.

Thales was reckoned among the *Wise Men*, because he was believed to be the first that brought *Geometry* into *Greece*. He first observ'd the Courses of the times, the Motion of the Winds the Nature of Thunder, and the Motions of the Sun and the Stars. Being ask'd what he thought the difficultest thing in the World, he answered to know *ones self*. Which perhaps was the Occasion of the Advice written on the Front of *Apollo's Temple*, to those who were about to enter, *Know thy self*. For there are very few that know themselves.

When *Solon* visited *Cræsus*, the King of *Lydia*, the King shewed his vast Treasures to him; and asked him, whether he knew a Man happier than he; Yes, says *Solon*, I know *Tellus*, a very poor, but a very virtuous Man at *Athens*, who lives in a

¹ Γινῶσι σεαυτὸν Nolce teipsum. Laert.

little Tenement there ; and he is more happy than your Majesty : For neither can those things make us happy which are subject to the Changes of the times, nor is any one to be thought truly happy till he dies. ¹ It is said, when King Cræsus was afterwards taken Prisoner by Cyrus, and laid upon the Pile to be burnt ; he remembered this saying of Solon, and often repeated his Name ; so that Cyrus ask'd why he cried out Solon, and who the God was whose Assistance he begged. Cræsus said, I now find by Experience, that which heretofore he said to me to be true ; and so he told Cyrus the Story : Who hearing it, was so touched with the Sense of the Vicissitude of human Affairs, that he preserved Cræsus from the Fire, and ever after had him in great Honour.

Chilo had this saying continually in his Mouth, *desire nothing too much*. Yet when his Son had got the Victory at the Olympick Games, the Good Man died with Joy ; and all Greece honour'd his Funeral.

Bias, a Man famous for Learning no less than Nobility, preserv'd his Citizens a long time. And when at last, says ² Tully, his Country Priene was taken, and the rest of the Inhabitants in their Escape carried away with them as much of their Goods as they could : One advised him to do the same, but he made Answer, ⁴ *It is what I do already, for all the things that are mine I carry about me*. He often said, that Friends should remember, to love one another so,

¹ Plutarch. Herodotus. ² Ne quid nimium cupias. Plin. l. 7. c. 32. ³ de Amicitia. ⁴ Ego vero facio, nam omnia mea mecum porto. Val. Max. 7. c. 2. ⁵ Amicos ita amare oportere ut aliquando essent osuri. Laeta,

as Persons who may sometimes hate one another.

Of the rest nothing extraordinary is reported.

SECT. III.

The Signification of the Fable. Apollo means the Sun.

EVERY one agrees that by *Apollo* the Sun is to be understood, for the Four chief Properties ascribed to *Apollo* were the Arts of *Prophecy*, of *Healing*, of *Shooting*, and of *Musick*, of all which we may find in the Sun a lively Representation and Image. Was *Apollo* famous for his Skill in *Prophecy* and *Divination*; and what is more agreeable to the Nature of the Sun, than by its Light to dispel Darknets, and to make manifest hidden and concealed Truth? Was *Apollo* famous for his Knowledge of Medicine, and his Power of Healing? Surely nothing in the World conduces more to the Health and Preservation of all things, than the Sun's Heat and Warmth, and therefore those Herbs and Plants which are most expos'd to his Rays, are found to have most Power and Virtue. Thirdly, is *Apollo* skilful in shooting? And are not the Sun's Rays like so many Darts or Arrows shot from his Body to the Earth. And lastly, how well does *Apollo's* Skill in Musick agree to the Nature of the Sun, which being plac'd in the midst of the Planets, makes with them a kind of Harmony, and all together by their uniform Motion, make as it were a Consort of Musick; and because the Sun is thus placed the middlemost of the seven

^a Cic. de Nat.

Planets, the Poets assert that the Instrument which *Apollo* plays on, is a Harp with seven Strings.

Besides, from the things sacrificed to *Apollo*,¹ it appears that he was the Sun. The first of which things was the *Olive*, the Fruit of which so loves the Sun, that it cannot be nourished in Places distant from it. 2. The *Laurel*,² a Tree of a hot Nature, always flourishing never old, and conducing not a little towards Divination; and therefore the Poets are crown'd with Laurel. 3. Among Animals, *Swans* were offer'd to him, because, as was observ'd before, they have from *Apollo* a Faculty of Divination. 4. *Griffons* also and *Crows* were sacred to him for the same reason: and the *Hawk*, which has Eyes as bright and piercing as the Sun; the *Cock*, which foretells his Rising; and the *Grasshopper*, a singing Creature: wherefore³ it was a Custom among the *Athenians* to fasten golden Grasshoppers to their Hair, in Honour of *Apollo*.

And especially if we⁴ derive the Name of *Lanthona*, the Mother of *Apollo* and *Diana*, from the Greek *λανθάνω* [*lanthano* to lie hid] it will signify, that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all things lay involved in darkness: From whence these two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

But notwithstanding all this, several Poetical Fables have relation only to the Sun, and not to *Apollo*. And of these therefore it is necessary to treat apart.

¹ Theocr. in Herc. ² Acrius. ³ Thucid. Schol. Arist. ⁴ id. Lyl. Gyrard. ⁵ in Apoll.



CHAP. VI.

The S U N. His Genealogy and Names.

THIS Glorious Sun, which illustrates all things with his Light, is call'd *Sol*, as ¹ *Tully* says, either because he is the *ONLY* Star that is of the Magnitude; or because when he rises, he puts out all the others Stars, and *ONLY* appears himself. Altho' the Poets have said, that there were Five *Sols*; and *Tully* reckons them up: Yet whatever they deliver'd concerning each of them singly, they commonly apply to one, who was the Son of *Hyperion* and Nephew to *Æther*, begotten of an unknown Mother.

The *Persians* call the Sun ² *Mithra*, and account him the greatest of their Gods, and they worship him in a Cave. His Statue has the Head of a *Lion*, on which a *Turbant*, call'd *Tisra*, is placed: It is cloth'd with *Persian* Attire, and holds with both hands a mad Bull by the Horns. ³ Those that desired to become his Priests, and understand his Mysteries, did first undergo a great many Hardships, Disgraces, Stripes, Colds, Heats, and other Torments, before they could attain to the Honour of that Employment. And see the severity of their Religion! ⁴ It was not lawful for the

¹ Vel quia *Solus* ex omnibus sideribus tantus est, vel quia cum exortus est, obscuratis omnibus, *Solus* appareat. Cic. de Nat. Deorum. l. 2. & 3. ² Hesych & Laet. Gram. ap. Lil. Gyr. ³ Greg. Nazianz. Orat. 1. in Jul. ⁴ Duris. 7. Hist. ap. Athen.

Kings of *Persia* to drink immoderately, but upon that Day, in which the Sacrifices were offer'd to *Mithra*.

The *Egyptians* call'd the Sun, *Horus*; whence those parts are call'd *Hora*, *Hours*, into which the Sun divides the Day. They represented his Power by a Scepter, on the top of which an Eye was placed; by which they signified, that the Sun sees, and that all things are seen by his means.

These ² *Hora* were thought to be the Daughters of *Sol* and *Chronis*; who early in the Morning prepare the Chariot and the Horses for their Father, and open the Gates of the Day.

¹ Plutarch in *Osir.* ² Homer. *Iliad.* & *Odys.* 4. Plutarch. *Boccat.* l. 4. c. 4.

SECT. I. Actions of SOL.

NO other Actions of *Sol* are mentioned but his Debaucheries, and the Intrigues which passed between him and his Mistresses; whereby he obscured the Honour of his Name. I will set down the most remarkable of them.

1. He lay with *Venus* in the Island of *Rhodes*, at which time ¹ they said it rain'd Gold, and the Earth clothed it self with Roses and Lilies, from whence the Island was call'd ² *Rhodes*. 2. Of *Clymene* he begat one Son nam'd *Phaeton*, and several Daughters. 3. Of *Neæra*. he begat *Pasiphae* and of *Perse*, *Circe*: To omit the rest of his Brood of more obscure Note, according to my Method I

¹ Pindar. in *Olym.* ² ἡ πόδις, à *Rosa*.

shall say something of each of these, but first (since I have mention'd *Rhodes*) I will speak a little of the *Rhodian Colossus*, which was one of the *Seven Wonders of the World*.

S E C T. II.

The Seven Wonders of the World.

P. **W**Hat were those Seven Wonders of the World?

M. They are these that follow.

1. The *Colossus* at *Rhodes*, ¹ a Statue of the Sun Seventy Cubits high, placed at the mouth of the Harbour; one Man could not grasp its Thumb with both his Arms. Its Thighs were stretch'd out to such a Distance, that a large Ship sailing might easily pass into the Port betwixt them. It was Twelve Years a making, and cost three hundred Talents (a *Rhodian* Talent is worth Three hundred Twenty two Pounds, eighteen Shillings, and four Pence in English Money) it stood Fifty Years, and at last was thrown down in an Earthquake And from this *Coloss* the People of *Rhodes* were named *Colossenses*, and every Statue since of an unusual Magnitude is call'd *Colossus*.

2. The Temple of *Diana* at *Ephesus*; was a Work of the greatest Magnificence, which the Ancients prodigiously admired. ² Two hundred and twenty Years were spent in finishing it, tho' all *Asia* was employed. It was supported by One hundred and twenty seven Pillars, Sixty feet

¹ Pliny 34. c. 17. ² Pliny l. 7. c. 28. & l. 16. 40.

high, each of which were rais'd by as many Kings. Of these Pillars Thirty seven were engraven. The Image of the Goddess was made of *Ebony*, as we learn from History.

3. The *Mausoleum*, or Sepulchre of *Mausolus*, King of *Caria*, ¹ built by his Queen *Art misia*, of the purest Marble; and yet the Workmanship of it was much more valuable than the Marble. It was from North to South sixty three Feet long, almost four hundred and eleven Feet in Compaſs, and twenty five Cubits, (that is about thirty five Feet) high, ſurrounded with thirty ſix Columns, that were beautified in a wonderful manner. And from this *Mausoleum*, all other ſumptuous Sepulchres are alſo call'd by the ſame Name.

4. A Statue of *Jupiter* in the Temple of the City. ² *Olympia*, carved with the greateſt Art by *Phidias*, out of Ivory; and made of a prodigious ſize.

5. The Walls of the City of *Babylon*, (which was the Metropolis of *Chaldea*) ³ built by Queen *Semiramis*, whoſe Circumference was ſixty Miles, their breadth Fifty, ſo that ſix Chariots might conveniently paſs upon them in a Row.

6. The ⁴ Pyramids of *Egypt*; Three of which, remarkable for their Height, do ſtill remain. The firſt has a Square *Baſis*, and is One Hundred and Forty Three Feet long, and a thouſand high: It is made of ſo great Stones, that the leaſt of them is thirty Feet thick. Three Hundred and ſixty Thouſand Men were

¹ Plin. l. 36. c. 5. ² Plin. l. 36. c. 3. ³ Idem. l. 6. c. 26. ⁴ Plin. l. 36. c. 13. Belo. l. 2. 32. c. ſing. Obſervat.

employ'd in building it, for the space of twenty Years. The two other Pyramids which are somewhat smaller, attract the Admiration of all Spectators. And in these Pyramids, it is reported that the Bodies of the Kings of *Egypt* lie interr'd.

7. The Royal Palace of ¹ *Cyrus*, King of the *Medes*; made by *Menon*, with no less Prodigality than Art; for he cemented the Stones with Gold.

¹ *Calepin*. V. *Miraculum*.

S E C T. III. *The Children of the Sun.*

NO W let us change our Discourse again to *Sol's* Children; the most famous of which was *Phaeton*, who gave the Poets an excellent opportunity of shewing their Ingenuity by the following Action. *Epaphus*, one of the Sons of *Jupiter* quarrell'd with *Phaeton*, and said, that tho' he call'd himself the Son of *Apollo*, he was not; and that his Mother *Clymene* invented this Pretence only to cover her Adultery. This Slander so provok'd *Phaeton*, that by his mother's advice, he went to the Royal Palace of the *Sun*, to bring from thence some indubitable Marks of his Nativity. The *Sun* receiv'd him, when he came, kindly; and own'd his Son; and, to take away all occasion of doubting hereafter, he gave him Liberty to ask any thing, swearing by the *Stygian Lake*, (which sort of Oath none of the Gods dare violate) that he would not deny him. Hereupon *Phaeton* desired leave to govern his *Father's Chariot* for one day, which was the occasion of great Grief to his Father; who foreseeing his Son's Ruin thereby, was very uneasy that he had obliged himself

himself to grant a request so pernicious to his Son, and therefore endeavour'd to persuade him not to persist in his desire, ¹ telling him that he fought his own Ruin, and was desirous of undertaking an Employment above his Ability, and which no Mortal was capable to execute. ² Phaeton was not moved with the good Advice of his Father, but pressed him to keep his Promise, and perform what he had sworn by the River Styx to do. In short, the Father was forced to comply with his Son's Rashness; and therefore unwillingly granted what was not now in his Power after his Oath to deny; nevertheless he directed him how to guide the Horses, and especially advis'd him to

¹ ——— *Temeraria dixit*

*Vox mea facta tua est. Utinam promissa liceret
Non dare. Confiteor, solum hoc tibi, nunc, negarem.
Dissuadere licet. Non est tua tuta voluntas:
Magna petis, Phaeton, & qua non viribus istis
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non est mortale, quod optas.*

'Twas this alone I could refuse a Son,
Else by's own Wish and my rash Oath undone,
Thou to thy Ruin my rash Vow dost wrest:
O would I could break Promise. Thy request,
Poor hapless Youth, forego; retract it now,
Recal thy wish, and I can keep my Vow.
Think, Phaeton, think o'er thy wild Desires,
That work more Years and greater Strength requires:
Confine thy thoughts to thy own humble Fate;
What thou wouldst have, becomes no mortal State.

———— ² *Distis tamen ille repugnat,
Propositumque premit, flagratque cupidine currus.
In vain to move his Son, the Father aim'd,
He with Ambition's hotter Fire inflam'd
His Sire's irrevocable Promise claim'd.*

3

observe the middle Path. *Phaeton* was transported with Joy, ¹ mounted the Chariot; and taking the Reins, he began to drive the Horses, who finding him unable to govern them, ran away, and set on fire both the Heavens and the Earth. *Jupiter* to put an end to the Conflagration, struck him out of the Chariot with Thunder, and cast him headlong into the River *Po*. His Sisters *Phaethusa*, *Lampetia*, and *Phœbe*, lamenting his Death incessantly upon the Banks of that River, were turn'd, by the Pity of the Gods, into *Poplar-Trees*, from that Time weeping *Amber* instead of Tears. A great Fire that happen'd in *Italy* near the *Po*, in the Time of King *Phaeton*, was the occasion of this Fable. The ambitious are taught, hereby what Event they ought to expect, when they soar higher than they ought.

² *Circe*, the most skilful of all Sorceresses, poison'd her Husband, a King of the *Sarmatians*; for which she was banish'd by her Subjects, and flying into *Italy*, fix'd her Seat upon the Promontory *Circaum* where she fell in love with *Glaucus* a Sea-God, who at the same time lov'd *Scylla*; *Circe* turn'd her into a Sea-Monster, by poisoning the Water in which she used to wash. She entertain'd *Ulysses*, who was driven thither by the Violence of Storms, with

*Occupat ille levem juvenili corpore currum,
Statque super, manibusque datus contingere habenas
Gaudet, & invito grates agit inde parenti.*

Now *Phaeton* by lofty hopes possest,
The burning Seat with Youthful Vigour press'd;
With nimble hands the heavy Reins he weigh'd,
And Thanks unpleasing to his Father paid.

Ovid. Metam. l. 2.

³ *Ovid. Metam. 14.*

great

great Civility; and restor'd his Companions, whom according to her usual Custom she had changed into Hogs, Bears, Wolves, and the like Beasts, unto their former Shapes again. *Ulysses* was arm'd against her Assaults, so that she set upon him in vain. It is said, that she drew down the very Stars from Heaven; whence we are plainly inform'd, that Voluptuousness (whereof *Circe* is the Emblem) alters Men into ravenous and filthy Beasts; that even those, who with the Lustre of their Wit and Virtue shine in the World, as Stars in the Firmament, when once they addict themselves to obscene Pleasures, become obscure and inconsiderable, falling as it were headlong from the Glory of Heaven.

¹ *Pasiphae* was the Wife of *Minos* King of *Crete*: She fell in Love with a Bull, and obtain'd her Desire by the Assistance *Dædalus*, who for that purpose inclosed her in a wooden Cow: She brought forth a *Minotaur*, a Monster, one part of which was like a Man, the other like a Bull. ² Now the Occasion, they say, of the Fable, was this. *Pasiphae* lov'd a Man whose Name was *Taurus*, and had Twins by him in *Dædalus*'s House; one of which was very like her Husband *Minos*, and the other like its Father. But however that is, the *Minotaur* was shut up in the Labyrinth, that *Dædalus* made by the order of King *Minos*. This Labyrinth was a Place diversify'd with very many Windings and turnings, and Cross-paths running into one another. How this *Minotaur* was kill'd, and by whom, I shall shew particularly in its

¹ Ovid Metam. 1. ² Serv. ap. Boccac. l. 4.

Place in the History of *Thesus*. ¹ *Dædalus* was an excellent Artificer of *Athens*; who first, as tis said, invented the Ax, the Saw, the Plum-line, the Auger and Glue; also he first contriv'd Masts and Yards for Ships: Besides he carv'd Statues so admirably, that they not only seem'd alive, but would never stand still in one place; nay would fly away unless they were chain'd. This *Dædalus*, together with *Icarus* his Son, was shut up by *Minos* in the Labyrinth which he had made, because he had assisted the Amours of *Psiphæ*; whereupon he made Wings for himself and his Son, with Wax and the Feathers of Birds: Fastning these Wings to his Shoulders, he flew out of *Crete* into *Sicily*; at which time *Icarus* in his Flight neglected his Father's Advice, and observ'd not his due Course, but out of a Juvenile Wantonness flew higher than he ought, whereupon the Wax was melted by the heat of the Sun, and the Wings broke in pieces, and he fell into the Sea, which is since, ² according to *Ovid*, named the *Icarian* Sea from him.

To these *Children of the Sun*, we may add his Niece and his Nephew *Byblis* and *Caunus*. *Byblis* was so much in love with *Caunus*, tho he was her Brother, that she employ'd all her Charms to entice him to commit Incest; and when nothing would overcome his Modesty, she follow'd him so long, that at last being quite oppress'd with Sorrow and Labour, she sat down under a Tree,

¹ *Ovid Metam.* l. 8. *Pausan.* in *Attic.*

² *Icarus Icaris nomina fecit aquis.*

Icarian Seas from *Icarus* were call'd.

Ovid. l. *Trist.*

and shed such a Quantity of Tears, ¹ that she was converted into a Fountain.

¹ *Sic lacrymis consumpta suis Phæbeia Byblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet dominæ, nigraque sub ilice manat.*
Thus the Phæbeian Byblis spent in Tears,
Becomes a living fountain, which yet bears
Her Name, and under a black Holm that grows
In those rank Vallies, plentifully flows.



CHAP. VII.

MERCURY. *His Image and Birth.*

P. WHO is that young Man, ¹ with a cheerful Countenance, an honest Look, and lively Eyes; who is so fair without Paint; having Wings fixed to his Hat and his Shoes, and a Rod in his Hand, which is wing'd and bound about by a Couple of Serpents?

M. It is the Image of *Mercury*, as the *Egyptians* paint him; whose Face is partly black and dark, and partly clear and bright; because sometimes he converses with the *Celestial*, and sometimes with the *Infernal* Gods. He wears wing'd Shoes (which are properly call'd *Talaria*) Wings also are fastned to his Hat (which is call'd *Petasma*) because since he is the Messenger of the Gods, he ought not only to run but to fly.

P. Of what Parents was he born?

¹ Galen. *lap. Nat. Com.* 1. 5.

M. ¹ His Parents were *Jupiter* and *Maia* the Daughter of *Atlas*; and for that reason perhaps they used to offer Sacrifices to him in the Month of *May*. They say that *Juno* suckled him a while in his Infancy; and once while he suck'd the Milk very greedily, it run out of his Mouth, being full, upon the Heavens; which made that white stream, which they call ² *the Milky way*.

¹ Hesiod. in Theogon. Hor. carm. l. 1. ² Via lactea quam Græci vocant Galaxiam, ἡ δὲ τῆ γάλακτος ἀλάτῃ. Macrob. & Suidas.

S E C T,

P. **W**Hat were *Mercury's* Offices and Qualities?
M. He had many Offices. ¹ The first and chiefest of them was to carry the Commands of *Jupiter*; whence he is commonly call'd *the Messenger of the Gods*. ² He swept the Room where the Gods supp'd, and made the Beds; and underwent many other the like servile Employments; hence he was stil'd ³ *Camillus* or *Casmillus*, that is, an *inferior Servant of the Gods*. for antiently ⁴ all Boys and Girls under age were called *Camilli* and *Camillæ*: And the same Name was afterwards given to the young Men and Maids, who ⁵ attended the Priests at their Sacrifices; tho' the People of *Bæ-*

¹ Lucian. dial. *Maie & Mercurii*. ² Statius Tullian. *de vocab. rerum*. ³ Serv. in 12. *Æn*. ⁴ Pacuv. in *Medea*. Dion. Halicarn. l. 2. Macrob. *Saturn*. ⁵ Bochart *Geograph*. l. 1. c. 2. ⁶ Sophocle. in *Oedip*.

otia instead of *Camillus*, say, *Cadmillus*; perhaps from the *Arabick* Word *Chadam*, to *serve*; or from the *Phanician* Word *Charmel*, *God's Servant*, or *Minister sacer*. 3. ¹ He attended upon dying Persons to unloose their Souls from the Chains of the Body, and carry them to Hell; he also revived, and placed into new Bodies, those Souls which had compleated their full time in the *Elysian* Fields. ² Almost all which things *Virgil* does comprise in seven Verses.

His remarkable Qualities were likewise many.

1. They say that he was the Inventor of Letters: This is certain, he excell'd in Eloquence, and the Art of *speaking well*; insomuch, that the *Greeks* call'd him *Hermes*, from his skill ³ in *interpreting* or *explaining*; and therefore he is accounted the God of the Rhetoricians and Orators. 2. He is reported to have been the Inventor of Contracts, Weights

¹ Hom. Odyss. ω

² *Dixerat. Ille patris magni parere parabat
Imperio & primum pedibus talaria nectit
Aurea, quæ sublimem alis sive aquora supra
Seu terram rapido pariter cum flumine portant.
Tum virgam capit: hac animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit:
Dat somnos, adimiq; & lumina morte resignat.
Hermes obeys; with golden Pinions binds
His flying Feet, and mounts the Western Winds:
And whither o're the Seas or Earth he flies,
With rapid force they bear him down the Skies.
But first he grasps within his awful Hand,
The marks of sov'reign Pow'r, his magick Wand:
With this he draws the Souls from hollow Graves,
With this he drives them down the Stygian Wave;
With this he seals in sleep the waketul light,
And Eyes, tho' clos'd in death restore to light. Vir. Æ. 4.
³ *ὁ δὲ τὸ ἐρμηνεύειν*, ab interpretando. Terul. l. de co-
⁴ ronis. Festus. Fulgent.*

and Measures; and to have taught the Art of buying, selling and trafficking first; and to have receiv'd the Name of *Mercury*, from, his understanding of *Merchandize*. Hence he is accounted the God of the *Merchants*, and the God of *Gain*; so that all unexpected Gain and Treasure, that comes of a sudden, is from him call'd ἐρμῆιον or ἱερμῆιον [*Hermemon* or *Hermemon*] 3. In the Art of Thieving² he certainly excell'd all the Sharpers that ever were or will be; for he is the very Prince and God of Thieves. The very day in which he was born, he stole away some Cattle from King *Admetus*'s Herd, altho' *Apollo* was Keeper of them; who complain'd much of the Theft, and bent his Bow against him: But in the mean time *Mercury* stole even his Arrows from him. Whilst he was yet an Infant, and entertain'd by *Vulcan*, he stole his Tools from him. He took away by stealth *Venus*'s Girdle, whilst she embrac'd him; and *Jupiter*'s Scepter: He design'd to steal the Thunder too, but he was afraid lest it should burn him. 4. he was mighty skilful in making Peace; and for that reason was sometimes painted with Chains of Gold flowing from his Mouth, with which he linked together the Minds of those that heard him. And he not only pacify'd mortal Men, but also the immortal Gods of Heaven and Hell; for whenever they quarrell'd among themselves, he compos'd their Differences.

And this *Pacificatory Faculty* of his is signified by the *Rod* that he holds in his Hand, which *Apollo* heretofore gave him, because he had given *Apollo*

¹ A mercibus vel à mercium cura, *Philostrat.* in *Soph.*

3 ² *Lucian.* Dial. *Apol.* & *Vulc.*

an Harp. ¹ This Rod had a wonderful Faculty of deciding all Controversies. This Virtue was first discover'd by *Mercury*; who seeing two Serpents fighting, as he travell'd, he put his Rod between them and reconciled them presently, and they mutually embraced each other, and stuck to the Rod, which is call'd *Caduceus*; and from ² hence all Ambassadors sent to make Peace are call'd *Caduceatores*. For as Wars were denounced by *Feciales*, so they were ended by *Caduceatores*.

¹ *Pacis & armorum, superis, imisque Deorum
Arbiter, alato, qui pede carpit iter.* Ovid. Fast. l. 5.
Thee, Wing-foot, all the Gods both high and low,
The Arbiter of Peace and War allow.
*Atlantis Tegae Nepos, commune profundis
Et superis Numen, qui fas per limen utrumque
Solas habes, geminoque facis compentia mundo.*
Fair *Maia's* Son, whose Power alone does reach
High Heaven's bright Towers and Hell's dusky Beach,
A common God to both, dost both the World's appease
Claudian. de rap. Prof.
² Homer in hymnis ³ Lexic. lat. in hoc Verbo.

S E C T. II.

Actions of M E R C U R Y.

AR E any of his Actions recorded in History?
M. Yes several; but such as in my Judgment
do not much deserve to be remembred. How-
ever the following Account is most remarkable.
He had a Son by his Sister *Venus*, ¹ call'd *Her-*

¹ i. e. *Mercurio-Venus. nam ipse est Mercurius &
apud Græcos Venus.*

maphroditus

maphroditus, who was a great Hunter. In those Woods where he frequently hunted, a Nymph call'd *Salmacis* lived, who greatly admired and fell in Love with him, for he was very beautiful, but a great Woman-hater. She often tempted the young Man, but was often repuls'd; yet she did not despair. She lay in ambush at a Fountain, where he usually came to bath, and when he was in the Water, she also leapt in to him; but neither so could she overcome his extraordinary Modesty. Thereupon, it is said, she pray'd to the Gods above, that the Bodies of both might become one, which was granted. *Hermaphroditus* was amazed when he saw this Change of his Body; and desired that, for his Comfort, some other Persons might be like him. He obtain'd his Request; for whosoever wash'd himself in that Fountain (call'd *Salmacis*, in the Country of *Caria*) became an *Hermaphrodite*, that is, had both Sexes. I was unwilling to omit the following Story.

A Herdsman whose Name was *Battus* saw *Mercury* stealing *Admetus's* Cows from *Apollo* their Keeper. When *Mercury* perceiv'd that his Theft was discover'd, he went to *Battus*, and desired that he would say nothing, and gave him a delicate Cow. *Battus* promis'd him Secrecy. *Mercury*, to try his Fidelity, came in another Shape to him, and asked him about the Cows; whether he saw them, or knew the place where the Thief carry'd them. *Battus* deny'd it, but *Mercury* press'd him hard, and promis'd that he would give him both a Bull and a Cow, if he would discover it. With the Promise

was overcome; whereupon *Mercury* was enraged, and laying aside his Disguise, turn'd him into a Stone called *Index*; this Story ¹ *Ovid* describes in such elegant Verses, that I cannot but recite them.

The Ancients used to set up Statues where the Roads cross'd; these Statues they call'd *Indices*, because with an Arm and a Finger held out they shewed the way to this or that place. The *Romans* plac'd some in publick Places and Highways; as the *Athenians* did at their Doors to drive away Thieves; and they call'd these Statues *Hermæ*, from *Mercury*, whose *Greek* Name was *Hermes*, Concerning which *Hermæ*, it is to be observ'd.

1. These Images have neither ² Hands nor Feet, and from hence *Mercury* was call'd *Cyllenius*, or by Contraction ³ *Cyllius*, which Words is derived from a *Greek* Word signifying a *Man without Hands and Feet*; and not from *Cyllene*, a Mountain in *Arcadia*, in which he was educated.

2. A Purse was usually hung to the Statue of *Mercury*. ⁴ to signifie, that he was the God of *Gain and Profit*, and presid'd over merchandizing; in which because manytimes things are done by fraud

¹ At Battus, postquam est merces geminata, sub illis
Montibus, inquit, erant: & erant sub montibus illis.

Risit Atlantiades: & me mihi, perfide, prodis:

Me mihi prod's, ait? perjuraque pectora vertit

In durum silicem, qui nunc quoque dicitur Index.

Battus, on th' double Proffer, tells him, there;

Beneath those Hills, beneath these Hills they were.

Then *Hermes* laughing loud, What, Knave, I say,

Me to my self, my self to me betray?

Then to a Touchstone turn'd his perjur'd Breast,

Whose Nature now is in that Name express'd.

² sunt αἱ πόδες καὶ αἱ χεῖρες Herod. 1. . 3. χαλκός manuum
& p'dum expers. Lil. Gyraldus ⁴ Microb. & Suid. ap. Lil.

and Treachery, they gave him the Name of *Dolus*.

3. The *Romans* used to join the Statues of *Mercury* and *Minerva* together, and these Images they call'd *Hermaene*; and sacrificed to both Deities upon one and the same Altar. Those who had escaped any great Danger always offer'd Sacrifices to *Mercury*; ² they offer'd up a Calf, and Milk, and Honey, and especially the Tongues of the Sacrifices, which with a great deal of Ceremony they cast into the Fire, and then the Sacrifice was finish'd. 'Tis said that the *Megarenses* first used this Ceremony.

¹ Cicero. ² Pausan. in Attic. Ovid *Metam.* 4.



C H A P. VIII.

B A C C H U S. *His Image.*

M. **W**H Y do you laugh, *Palæophilus*?

P. Who can forbear, when he sees that filthy, shameless and immodest God placed next to *Mercury*; ¹ with a Body naked, red Face, lascivious Looks, in an effeminate Posture, dispirited with Luxury, and overcome with Wine. His swoln Cheeks resemble Bottles; his great Belly, fat Breasts, and his distended swelling Paunch makes me imagine, that a Hogthead rather than a God is carried in that Chariot.

M. That is no Wonder; for 'tis *Bacchus* himself, the God of Wine, and the Captain and Emperor of Drunkards. He is crown'd with Ivy and Vine-

¹ Euripides in *Bacchis*.

leaves

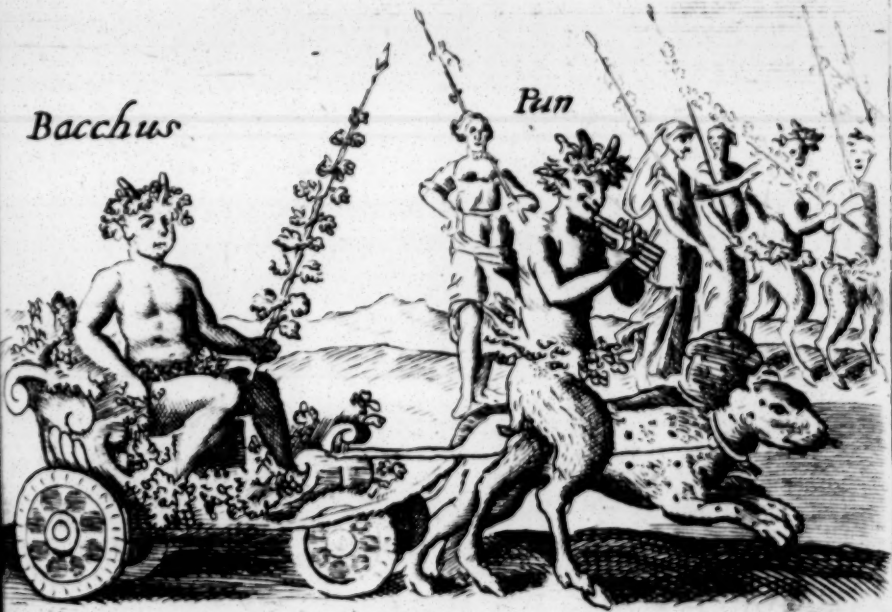
Gratia

Venus



Bacchus

Pan



leaves
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leaves. He has a *Tbyrsus* instead of a Scepter ; that is, a Javelin with an Iron Head, encircled by Ivy or Vine Leaves in his hand. He is carried in a Chariot, which is sometimes drawn by Tygers and Lions, and sometimes by Linxes and Panthers And like a King, he has his Guards, ² who are a drunken Band of Satyrs, Demons, Nymphs that preside over the Wine-presses, Fairies of the Fountains, and Priestesses. *Silenus* oftentimes comes after him sitting on an Ass that bends under his Burden.

P. But what's here? This *Bacchus* has got Horns and is a young Man without a Beard : I have heard, that the Inhabitants of *Elis* paint him like an old Man with a Beard

M. Tis true He is sometimes painted an old Man, and sometimes a smooth and beardless Boy. as ³ *Ovid* and ⁴ *Tibullus* describe him. I shall give you the Reason of all these things and of his Horns, mentioned also in ⁵ *Ovid*, before I make an end of this Fable.

¹ *Ovid de arte amandi. Aristoph. Scholiast. in Plutum. Strabo l. 26. Ovid 3. Meram. & 4* ² *Cohors Satyrorum, Cobalorum, Lenarum, Naiadum atque Baccharum.*

³ ——— *Tibi inconsumpta juventa?*

*Tu puer æternus, tu formosissimus alto
Conspiceris cælo, tibi, cum sine cornibus adstas,
Virgineum caput est.*

——— Still dost thou enjoy

Unwasted Youth? eternally a Boy

Thou'rt seen in Heav'n, whom all Perfections grace :

And when unhorn'd, thou hast a Virgin's Face.

⁴ *Solis æterna est Phæbo Bacchoque juventa.*

Phæbus and Bacchus only have eternal Youth.

⁵ *Accedant Capiti cornua, Bacchus eris.*

Clp to thy Head a pair of Horns, and *Bacchus* thou shalt be.

S E C T. I. *The Birth of BACCHUS*

B *Accbus's* Birth was both wonderful and ridiculous, if the Poets may be heard; as they must when the Discourse is about Fables.

They tell us, that when *Jupiter* was in love with *Semele*, it rais'd *Juno's* Jealousie higher than ever before. *Juno* therefore endeavour'd to destroy her; and, in the shape of an old Woman, visited *Semele*, wish'd her much Joy from her Acquaintance with *Jupiter*, and advis'd her to oblige him, when he came, by an inviolable Oath, to grant her a Request; and then, says she to *Semele*, *ask him to come to you as he is wont to come to Juno. And he will come cloath'd in all his Glory, and Majesty, and Honour.* *Semele* was greatly pleas'd with this Advice; and therefore, when *Jupiter* visited her next, she begg'd

¹ ——— *Rogat illa Jovem sine nomine munus.
Cui Deus, Elige, ait, nullam patiēre repulsam.
Quoque magis credas, Stygii quæque conscia sunt
Numina torrentis: Timor, & Deus ille Deorum est.
Lata malo, nimiumque petens, perituraque amanti
Obsequio, Semele: Qualem Saturnia, dixit,
Te solet amplecti, Veneris cum fœdus initis,
Da mihi te talem-*

She ask'd of Jove A Gift unnam'd:
When thus the kind contenting God reply'd,
Speak but the Choice, it shall not be deny'd;
And to confirm thy Faith, let *Stygian* Gods,
And all the Tenants of Hell's dark Abodes,
Witness my Promise; these are Oaths that bind,
And Gods that keep e'en *Jove* himself confin'd.
Transported with the sad Decree, She feels
Ev'n mighty Satisfaction in her Ills;
And just about to perish by the Grant
And kind Compliance of her found Gallant.

Of the Gods of the Heathens. 69

a Favour of him, but did not expressly name the Favour. *Jupiter* bound himself by the most Solemn Oath to grant her Request, let it be what it would. *Semele* encouraged by her Lover's Kindness, and little foreseeing that what she desired would prove her Ruin, begg'd of *Jupiter* to come to her Embraces in the same manner that he caress'd *Juno*. What *Jupiter* had so solemnly sworn to perform, he could not refuse. He could not recal his Words, nor free himself from the Obligation of his Oath; so that he put on all his Terrors, array'd himself with his greatest Glory, and in the midst of Thunder and Lightning enter'd *Semele's* House. Her mortal Body was not able to stand the shock, so she perish'd in the Embraces of her Lover, for the Thunder struck her down and stupified her, and the Lightning reduced her to Ashes: So fatal are the rash desires of the ambitious! When she died, she was big with Child of *Bacchus* who was preserved, after his Mother decease, in such a manner as will make you laugh to hear it, for the Infant was taken out of his Mother's Womb and

Says, Take *Jove's* Vigour as you use *Jove's* Name,
The same the Strength, and sinewy Force the same.
As when you mount the great *Saturnia's* Bed,
And lock'd in her Embrace, diffusive Glories shed.

— *Corpus mortale tumultus*

Non tulit aethereos, donisque jugalibus arsit.

Nor could her mortal Body bear the Sight
Of glaring Beams and strong celestial Light;
But scorcht all o'er, with *Jove's* Embrace expir'd,
And mourn'd the Gift so eagerly desir'd.

— *Genetricis ab alvo*

Eripitur, patrioque tener (si credere dignum est)

inquitur femori, maternaque tempora complet.

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sewed into *Jupiter's* Thigh, from whence in fulness of time it was born, and then ¹ deliver'd into the Hands of *Mercury* to be carried into *Eubaa* to *Macris*, the Daughter of *Aristaeus*, ² who immediately anointed his Lips with Honey, and brought him up with great care in a Cave, to which there were two Gates.

Th' imperfect Babe, that in the Womb does lie.
Was taken by *Jove*, and sew'd into his Thigh,
His Mother's time accomplishing.

¹ Euripid. *Bacch. Nat.* Comes l. 4. ² Apol. 4. Argon.

S E C T. II.

Names of B A C C H U S.

WE will first speak of his proper Name, and then come to his Titles and Sirname.

Bacchus was so call'd from a ¹ Greek Word which signifies *to revel*; and from the same reason the *wild Women* his Companions are call'd ² *Thyades*, and ³ *Manades*, which Words signifies Madness and Folly. They were also called ⁴ *Mimallones*, that is, Imitators or Mimicks, because they imitated all *Bacchus's* Actions.

⁵ *Biformis*, because he was reckon'd both a young and an old Man; with a Beard and without a Beard. Or, because Wine, whereof *Bacchus* is the

¹ ἀπὸ τοῦ βακχεύειν seu βακχέειν ab insaniendo. Eustath. ap. Lil. ² ἀπὸ τῆς θυᾶς a furore ac rabie. Virg. *Æn.* 4. 3 a μαινόμεναι insano, terocio. 4 a μιμᾶσθαι imitor. ⁵ διμορφος Diodor. ap. Lil.

Emblem,

Emblem, makes People sometimes chearful and pleasant, sometimes peevish and morose.

He was named ¹ *Brisaus*, either (as some think) from the Nymph his Nurse; or from the use of the Grapes and Honey, which he invented; for *Brisa* signifies a Bunch of prest Grapes, or else from the Promontory *Brisa*, in the Island *Lisbon*, where he was worshipp'd

² *Bronius*, from the *Crackling of Fire*, and *Noise of Thunder* that was heard when his Mother was kill'd in the Embraces of *Jupiter*.

³ *Bimater* or *Bimitor*, because he had two Mothers; the first was *Semela*, who conceiv'd him in the Womb; and the other, the Thigh of *Jupiter*, into which he was receiv'd, after he was saved from the Fire.

He is call'd by divers of the *Greeks*, ⁴ *Bugenes*, that is, born of an Ox, and from thence *Tauriformis* or *Tauriceps*; and he is supposed to have Horns, because he first plough'd with Oxen, or because he was the Son of *Jupiter Ammon*, who had the Head of a Ram.

⁵ *Demon bonus*, the good Angel; and in Feasts, after the Victuals were taken away, the last Glass was drunk round to his Honour.

⁶ *Dithyrambus*, which signifies either, that he was born twice, of *Semele* and of *Jove*; or the double Gate, which the Cave had, in which he was

¹ Cornut. in Pers. Sat. 1. ² *Ἐκ τῆς ῥέουσης* ab incendii creptu, tonitruusq; sonitu. Ovid 4. Metam. ³ Idem ibid. ⁴ *Βουγενής* i. e. a bove genitus. Clemens Strom. Euf. 1.4. præp. Evang. ⁵ Diodor. 1. 5. Idem 1. 3. *Ἐκ τῆς δις δις θύρας ἀναβαίνειν* a bis in januam ingrediendo. Diodor. Orig Euseb.

brought up; or perhaps it means that Drunkards can't keep Secrets; but whatever is in the Head comes into the Mouth, and then bursts ¹ forth, as fast as it would out of two doors.

Dionysius or *Dionysus*, ² from his Father *Jupiter*, or from the Nymphs called *Nysæ*, by whom he was nurs'd, as they say; or from a ³ Greek Word signifying to prick, because he prick'd his Father's Side with his Horns, when he was born; or from *Jupiter's* lameness, who limp'd when *Bacchus* was in his Thigh; or from an Island among the *Cyclades*, call'd *Dia* or *Naxos*, which was dedicated to him when he marry'd *Ariadne*; Or lastly, from the City of *Nysa*, in which *Bacchus* reign'd.

⁵ *Evans* or *Evous*. For in the War of the Giants, when *Jupiter* did not see *Bacchus*, he thought that he was kill'd, and cry'd out ⁶ *Alas Son!* Or because when he found that *Bacchus* had overcome the Giants by changing himself into a Lion, he cry'd out again, ⁷ *Well done Son.*

⁸ *Evan*, from the Acclamations of the *Bacchantes*, who were therefore call'd *Evantes*.

Euchius, ⁹ because *Bacchus* fills his Glass plentifully, even up to the Brim.

¹⁰ *Eleleus* and *Eleus*, from the Acclamation wherewith they animated the Soldiers before the

¹ quasi per geminam portam, hinc proverbialiter de vino facit το σῶμα διθυγνὸν ἅπὸ τῆ Διός a Jove. Phurnut in fab.

² a νύσσω pungo, Lucian. Dial. ³ νύσος claudus. Nonn. l. 9.

⁴ Eheu υἱέ! Eheu. fili. Eurip. in Bacch. ⁵ Vic. Æn. 7.

⁶ εὐ υἱέ Euge fili. Cornut. in Pers. Acron in Horat. Virg.

⁷ Æn. 6. Ovid. 4. Metam. ⁸ ab εὐχεῖω bene ac large

fundo. Nat. Com. l. 5. ⁹ ab ἐλελεῖ exclamatione bellica Ovid. 4. Metam. Æschyl. in Prometh.

Fight, or encouraged them in the Battle it self: The same Acclamation was also used in celebrating the *Orgia*, which were Sacrifices offer'd up to *Bacchus*.

¹ *Iacchus*, was also one of his Names, from the noise which Men when drunken make, and this ² Title is given him by *Claudian*; from whose account of *Bacchus*, we may learn, that he was not always naked, but sometimes cloath'd with the Skin of a Tiger.

Lenæus; because as *Donatus* says, ³ Wine palliates and asswages the Sorrows of Mens Minds. But *Servius* thinks that this Name, since it is a Greek Name, ought not to be derived from a Latin Word, as *Donatus* says, but from a Greek ⁴ Word which signifies the *Vat* or *Press*, in which Wine is made.

⁵ *Liber* and *Liber Pater*, from *libero*, as in Greek they call him Ελευθέριος [*Elutherios*] the Deliverer: For he is the Symbol of *Liberty*, and is worshipp'd in all Cities that are free.

Lyæus and *Lycius* signify the same with *Liber*: For Wine ⁶ frees the Mind from Cares; and those

¹ ab ἰαχέω clamo, vociferor.

² — *Lætusque simul procedit Iacchus
Crinali florens hedera: quem Parthica Tigris
Velat, & auratos in nodum colligit ungues.*

— The jolly God comes in,
His Hair with Ivy twined, his Cloaths a Tiger's Skin,
Whose golden Claws are clutcht into a Knot.

de raptu Proserp. l. 1.

³ quod leniat mentem vinum. ⁴ ὑπὸ τῷ ἀνθρώπῳ ἀτορculari. *Servius* in *Virg. Georg.* l. 2. ⁵ *Virg.* 7. *Ecl.* *Plutarch.* in *Probl.* *Pausan.* in *Attic.* ⁶ ὑπὸ τῷ λύειν ἀσolvendo.

who have drank plentifully, speak whatsoever comes into their Minds, as ¹ *Ovid* says.

The Sacrifices of *Bacchus* were celebrated in *Night*, wherefore he is call'd ² *Nyctilius*.

Because he was educated upon the Mountain *Nisa*, he is called *Nisæus*.

Reclus, ὀρθός [*Orthos*,] because he taught a certain King of *Athens* to dilute his Wine with Water; thus Men, who thro' much drinking stagger'd before, by mixing Water with their Wine, begin to go *streight*.

His Mother *Semele* and his Nurse were sometimes call'd *Tryo*; therefore from thence they called him ³ *Thyoneus*.

Lastly he was call'd *Triumphus*, because, when in *Triumph* the Conquerors went into the Capitol, the Soldiers cry'd out, *Io Triumphæ*

¹ *Cura fugit multo diluiturque mero.*

The plenteous Bowl all care dispells. *Ov. de Art.*

² νυκτιλέω, nocte perficio. *Phurnut. in Bacch. Ovid. 4. Metam.*

³ *Horat. l. iv. Carm. 4. θείαυς & Var. de ling. lat.*

S E C T. III. *Actions of Bacchus.*

B *Bacchus* invented ¹ so many things useful to Mankind either in finishing Controversies, in building Cities, in making Laws, or obtaining Victories, that he was declared a *God* by the joint Suffrages of the whole World. And indeed, what could not *Bacchus* himself do, when his Priestesses, by striking the Earth with their *Thyrsi*, drew forth Rivers of Milk and Honey, and Wine,

¹ *Diod. l. 5. hist. & Oros. l. 2. Hor. Ep. 2.*

and wrought several such Miracles, without the least Labour ? And yet they receiv'd their whole power from *Bacchus*.

1. He invented the ¹ Use of Wine ; and first taught the Art of planting the Vine from whence it is made ; as also the Art of making Honey, and tilling the Earth. ² This he did among the People of *Egypt* ; who therefore honour'd him as a *God*, and called him *Osiris*. Let *Bacchus* have Honour, because he invented the Art of *planting* Vines ; but let him not refuse to the *Afs* of *Nauplia* its Praises, who by gnawing Vines taught the Art of *pruning* them.

2. He invented ³ Commerce and Merchandise, and found out Navigation, when he was King of *Phœnicia*.

3. Whereas Men wander'd about unsettled like Beasts, ⁴ he reduced them into Society and Union : He taught them to Worship the Gods, and was excellent in Prophefying.

4. He subdued *India*, and many other Nations, riding on an Elephant : ⁵ He victoriously subdued *Egypt*, *Syria*, *Phrygia*, and all the East ; where he erected Pillars, as *Hercules* did in the West : He first invented Triumphs and Crowns for Kings.

5. *Bacchus* was desirous to reward *Midas*, the King of *Phrygia* (of whose *Afs*'s Ears we spake before) because he had done some Service to him ; and bid him ask what he would, *Midas* desired that whatsoever he touch'd might become Gold ;

¹ Ovid. 3. Fastorum. ² Dion. de situ Orbis. Vide Nat. Com.

³ Idem ibid. ⁴ Quid Fastorum. Euripid. in Bacch.

⁵ Dion de situ Orbis.

¹ *Bacchus* was troubled that *Midas* ask'd a Gift that would prove so destructive to himself, however he granted his Request, and gave him the power he desired. Immediately whatever *Midas* touch'd became Gold ; nay when he touch'd his Meat or Drink, they also became Gold : When therefore he saw that he could not escape Death by Hunger or Thirst, he then perceiv'd that he had foolishly begg'd a destructive Gift, and repenting his Bargain, he desired *Bacchus* to take his Gift to himself again. *Bacchus* consented, and bid him bath in the River *Pactolus* : *Midas* obey'd ; and from hence the Sand of that River became gold- and the River was call'd *Chrysorrhoas*, or *Aur fluv.*

6. When he was yet a Child, some *Tyrbenian* Mariners found him asleep, and carry'd him into a Ship ; wherefore he first stupify'd them, stopping the Ship in such a manner, that it was unmoveable ; afterwards he caus'd Vines to spring up in the Ship on a sudden, and Ivy twining about the Oars ; and when the Seamen were almost dead with the Fright, he threw them headlong into the Sea, and changed them into Dolphins. *Ov. Met. 3.*

¹ *Annuit optatis, nocituraque munera solvit
Liber ; & indoluit, quod non meliora petisset.*

To him his harmful Wish *Ixæus* gives,
And at the Weakness of's Request he grieves,
Lætus abit, gaudetque malo,
Glad he departs, and joys in's Misery. *Ov. Met. 12.*

S E C T IV. The Sacrifices of Bacchus.

IN Sacrifices three things are to be consider'd, the Creatures that are offer'd, the Priests, who offer

offer them, and thirdly, the Sacrifices themselves, which are celebrated with peculiar Ceremonies.

1. Amongst Trees and Plants, ¹ these were sacred or conserated to *Bacchus*; the Fir, the Ivy, Bind-weed, the Fig, and the Vine. Among Animals, the Dragon and the Pye, signifying the Talkativeness of drunken People. The Goat was slain in his Sacrifices, because he is a Creature destructive to the Vines. And among the *Egyptians* they sacrificed a Swine to his Honour before their Doors.

2. The Priests and Priestesses of *Bacchus* were the *Satyrs*, the *Sileni*, the *Naiades*, but especially the revelling Women call'd *Baccha*, from *Bacchus's* Name.

3. The Sacrifices themselves were various, and celebrated with different Ceremonies, according to the variety of Places and Nations. They were celebrated on stated Days of the Year, with the greatest Religion, or rather with the rankest Prophaness and Impiety.

Oscophori ² were the first Sacrifices offer'd up to *Bacchus*, they were first instituted by the *Phœnicians*; and when they were celebrated, the Boys carrying Vine-leaves in their Hands, went in Ranks praying, from the Temple *Bacchus*, to the Chappel of *Pallas*.

The ⁴ *Trieterica* were celebrated in the Winter by night, by the *Bacchæ*, who went about arm'd making a great Noise, and foretelling, as it was believ'd, things to come. These Sacrifices were

¹ Xenophon in sacerdot. Plutarch in Probl. 1ym. Eurip. in Bacch. Herodot. Euterpe.

² Vile Nat. Com. l. 5. ³ Paus. in At. 4 Ovid Fast. & Met. 6. entitled

entituled *Trieterica*, because *Bacchus* return'd from his *Indian Expedition* after three Years.

The ¹ *Epileneæ* were Games celebrated in the time of Vintage (after that the Press for squeezing Grapes was invented.) They contended with one another, in treading the Grapes, who should soonest press out most *Must*; and in the mean time they sung the Praises of *Bacchus*, begging that the *Must* might be very sweet and good.

² *Canephoria*, among the ancient *Athenians*, were perform'd by marriageable Virgins, who carry'd golden Baskets fill'd with the first Fruits of the Year. ³ Nevertheless, some think that these Sacrifices were instituted to the Honour of *Diana*, and that they did not carry Fruit in the Basket, but Presents wrought with their own Hands, which they offer'd to this Goddess, to testify that they were desirous to quit their Virginity and Marry.

Apaturia, were Feasts celebrated in honour of *Bacchus*, setting forth how greatly Men are deceived by Wine. These Festivals were principally observed by the *Athenians*.

Ambrosii, were ⁵ Festivals observed in *January*, a Month sacred to *Bacchus*; for which Reason this Month was call'd *Lenæus* or *Lenæo*, because the Wine was brought into the City about that time. ⁶ But the *Romans* call'd these Feasts *Brumalia*, from *Bruma*, one of the Names of *Bacchus* among them; and they celebrated them twice a Year, in the Months of *February* and *August*.

¹ Scholiast. in Aristophan.

² Demarat. in Certam: Dionys. ³ Dorothe. Sydon. apud Nat. Com. ⁴ ἀπατάω fallo dicta sunt ἀπαταῖναι Vide Nat. Com. in Bac. ⁵ Idem ibid. ⁶ Cœl. Rhod. l. 18 c. 5.

Asolia, Feasts so call'd from a Greek Word signifying a *Leathern Bottle*; several of which were produced fill'd with Air, or, as others say, with Wine. ² The *Athenians* were wont to leap upon them with one Foot, so that they would sometimes fall down; however, they thought they did a great Honour to *Bacchus* hereby; because they trampled upon the Skins of the Goat, who is the greatest Enemy to the Vines. But among the *Romans* Rewards were distributed to those, who by artificially leaping upon these *leathern Bottles*, overcame the rest. And then all of them together call'd aloud upon *Bacchus* confusedly, and in Verses unpolish'd: And putting on Masks they carried his Statue about their Vineyards, dawbing their Faces with Barks of Trees and the Dregs of Wine. So returning to his Altar again, from whence they came, they presented their Oblations in Basons to him, and burnt them. And in the last place, they hung upon the highest Trees little wooden or earthen Images of *Bacchus*, which from the smallness of their Mouths were called *Oscilla*, they intended that the Places where these small Images were set up in the Trees, should be as it were so many Watch Towers, from whence *Bacchus* might look after the Vines, and see that they suffer'd no Injuries. These Festivals and the Images hung up when they were celebrated are elegantly described by ³*Virgil* in the second Book of his *Georgics*.

¹ Ab ἀσολός, utris, Tzetzes in Hesiod.

² Menand. l. de Myter.

³ *Atque inter pocula lati
Mollibus in pratis unctos saliere per utres:
Nec non Ausonii, Trojæ gens missa coloni,
Versibus incomptis ludunt, risuque soluto,*

Lastly, ¹ the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the Feasts of *Bacchus*, among the *Romans*, which at first were solemniz'd in *February*, at mid-day, by Women only; but afterwards perform'd by Men and Women together, and young Boys and Girls; who, in a word, left no sort of Lewdness and Debauchery uncommitted. For upon this occasion, Rapes, Whoredoms, Poison, Murder, and such abominable Impieties were promoted under a Sacrilegious Pretence of Religion; ² till the Senate by an Edict abrogated this Festival, as *Diognodus* did at *Thebes*, says *Cicero* because of their Lewdnesses; which also *Pentheus* King of *Thebes* attempted, but with ill success; for the *Bacchæ* barbarously kill'd him; whence came the Story, that his Mother and Sisters tore him in pieces, fancying that he was a Boar. ⁴ There is a Story besides, that *Alcithoe*, the Daughter of *Mineus*, and her Sisters, because, despising the Sacrifices of *Bacchus*, they stay'd at home, and spun while the *Orgia* were celebrating,

³ *Oraque corticibus sumunt horrenda cavatis
Et te, Bacche, vocant per carmina lata, tibi que
Oscilla ex altâ suspendunt mollia pinu
Hinc omnis largo pubescit vinea fœtu: &c.*
And glad with *Bacchus*, on the grassy Soil,
Leapt o're the Skins of Goats besmear'd with Oil.
Thus *Roman* Youth, deriv'd from ruin'd *Troy*,
In rude *Saturnian* Rhimes express their Joy;
Deform'd with Vizards cut from Barks of Trees,
With Taunts and Laughter loud their Audience please:
In jolly Hymns they praise the God of Wine
Whose earthen Images adorn the Pine;
And there are hung on high in honour of the Vine. }
A Madness so devout the Vineyards fills.

¹ Virg. 4. Georg. 6. & 7. Æn. ² Liv. 1. 9. August. 6. de Civitate ³ Cic. de leg. 1. 2. c. 11. ⁴ Ovid. 4. Metam.

were

were changed into Bats. ¹ There is an idle Story, that *Lycurgus*, who attempted many times to hinder these *Bacchanalia* in vain, cut off his own Legs, because he rooted up the Vines to the Dishonour of *Bacchus*.

¹ Ap. Nat. Com.

S E C T. V.

The Historical Sense of the Fable. Bacchus an Emblem either of Nimrod or Moses.

I find two Meanings applied to this Fable. For Some say that ¹ *Bacchus* is the same with *Nimrod*: The Reasons of which Opinion are, 1. The Similitude of the Words *Bacchus* and *Barchus*, which signifies the Son of *Chus*, that is, *Nimrod*. 2. They think the Name of *Nimrod* may allude to the Hebrew Word *Namur*, or the Chaldee *Namer*, a Tyger. And accordingly ² the Chariot of *Bacchus* was drawn by Tygers, and himself cloth'd with the Skin of a Tyger. 3. *Bacchus* is sometimes call'd ³ *Nebrodes*, which is the very same with *Nimrodus*. 4. *Moses* stiles *Nimrod* a great Hunter, and we find that *Bacchus* is stiled ⁴ *Zagreus*, which in Greek signifies the same thing. I did not indeed mention this Name of *Bacchus* among the rest before, because I design not a nice and compleat Account of every thing. Nor is it absurd to say, that *Nimrod* presided over the Vines, since he was ⁵ the first King of *B. bylon*, where were the most excellent Wines, as the Ancients often say.

¹ Bochart. in Phaleg. ² Anthol. l. i. c. 38. Ep. 1. ³ Νηβρώδης ⁴ Ζαγρεός, i. e. Robustus Venator. ⁵ Ex Athen.

Others think that ¹ *Bacchus* is *Moses* ; because many things in the Fable of the one, seem derived from the History of the other. For first, some feign that he was born in *Egypt*, and presently shut up in an *Ark*, and thrown upon the Waters, as *Moses* was. 2. The Sirname of ² *Bimarer*, which belongs to *Bacchus*, may be ascribed to *Moses*, who besides one Mother by Nature, had another by Adoption, King *Pharaoh's* Daughter. 3. They were both beautiful Men, brought up in *Arabia*, good Soldiers, and had Women in their Armies. 4. *Orpheus* directly styles *Bacchus* ; a Law-giver, and calls him ⁴ *Mūs* and farther attributes to him ⁵ the two Tables of the Law. 5. Besides, *Bacchus* was call'd *Bicornis* ; and accordingly the Face of *Moses* appear'd double-horned, when he came down from the Mountain, where he had spoken to God the Rays of Glory that darted from his Brow resembling the sprouting out of Horns. 6. As Snakes were sacrificed, and a Dog given to *Bacchus* as a Companion, so *Moses* had his Companion *Caleb*, which in *Hebrew* signifies a Dog.

7. And as the *Bacchæ* brought Water from a Rock, by striking it with their *Thyrus*, and the Country wherever they came flow'd with Milk, Wine, and Honey ; so the Land of *Canaan*, into which *Moses* conducted the *Israelites*, not only flow'd with Milk and Honey, but with Wine also ; as appears from that large Bunch of Grapes, which two Men carried upon a Staff betwixt them.

¹ Vossius apud Bochart. in suo Canaan

² Διμήταρ ³ Δεσμοφόρον ⁴ Μόσσην ⁵ Δίπλακα Δεσμὸν
Exed 34. 29. ⁶ Eurip. in Bacch. ⁷ Numbers 13. 24.

8. *Bacchus*

8. *Bacchus* ¹ dried up the Rivers *Orontes* and *Hydaspes*, by striking them with his *Thyrſus*, and paſſ'd thro' them, as *Mofes* paſſ'd thro' the *Red-Sea*. 9. 'Tis ſaid alſo, ² that a little Ivy-Stick, thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twisted it ſelf about an Oak. And, 10. That the ³ *Indians* once were all cover'd with Darkneſs, whiſt thoſe *Baccha* enjoy'd a perfect Day.

From whence you may collect, that the ancient Inventors of Fables have borrowed many things from the *Holy Scriptures*, to patch up their Conceits. * Thus *Homer* ſays that *Bacchus* wreſtled with *Pal-lene*, to whom he yielded, which Fable is taken from the Hiſtory of the *Angel* wreſtling with *Jacob*. ⁵ In like manner *Pauſanias* reports, that the *Greeks* at *Troy* found an Ark which was ſacred to *Bacchus*; which when *Euripilus* had opened, and view'd the Statue of *Bacchus* laid there in, he was preſently ſtruck with Madneſs. The ground of which Fable is in the Second Book of *Kings*, where the ſacred Hiſtory relates, that the *Bethſhe-mites* were deſtroy'd by God, becauſe they look'd with too much Curioſity into the Ark of the Co-venant. ⁶ Again, the Poets feign that *Bacchus* was angry with the *Athenians*, becauſe they deſpiſed his Solemnities, and receiv'd them not with due reſpect, when firſt they were brought by *Pegasus* out of *Bæotia* into *Attica*. Whereupon he afflicted them with a grievous Diſeaſe in the *Secret Parts*, for which there was no Cure, till by the advice

¹ Non. in Dionyſ. l. 23. & 35. 25. 45. ² Apud eundem Nonnius Voſ. ap. Bochart. in Can. ³ Hom. Iliad. 48. ⁴ Pauſan in Achaic. ⁵ Ariſt. Schol. in Ac. r. n. Act. 2. Scen. 1

of the Oracle they perform'd the Reverences due to the God, and erected *Phalli*, that is, Images of the afflicted Parts, to his Honour; whence the Feasts and Sacrifices call'd *Phallica*, were yearly celebrated among the *Athenians*. Is one Egg more like another than this Fable is like the History of the *Philistines*? whom God punished with the *Emrods*, for their Irreverence to the Ark; and when they consulted the Diviners thereupon, they were told that they could no ways be cured, unless they made Golden Images of Emrods, and consecrated them to God.

¹ *Kings* 1. 6.

S E C T. VI.

The Moral Sense of the Fable. Bacchus the Symbol of Wine.

WINE and its Effects are understood in this Fable of *Bacchus*. Let us begin with *Bacchus's* Birth. When I imagine *Bacchus* in *Jupiter's* Thigh, and *Jupiter* limping therewith, it brings to my Mind the Image of a Man that is burdened and overcome with Drink; who not only halts, but reels and stumbles, and madly rushes wherever the Force of the Wine carries him.

Was *Bacchus* taken out of the Body of his Mother *Semele*, in the midst of Thunder and Lightning? So when the Wine is drawn out of the Butt, it produces Quarrels, Violence, Noise and Confusion.

Bacchus was educated by the *Naiades*, Nymphs of the Rivers and Fountains, whence Men may learn to dilute their Wine with Water.

But *Bacchus* is an eternal Boy. And do not the
oldest

oldest Men become Children, by too much Drink?
Does not Excess deprive us of that *Reason* that distinguishes Men from Boys?

Bacchus is naked, as he is who has lost his Senses by drinking. He cannot conceal, he cannot hide any thing. ¹ *Wine always Speaks Truth*, it opens all the Secrets of the Mind and Body too; of which let *Noah* be a Witness.

The Poets say ² *Bacchus* has Horns, and from thence we may learn that *Bacchus* makes as many horned as *Venus*.

Nor does ³ Wine make Men only forget their Cares and Troubles, but renders ⁴ even the meanest People bold, insolent and fierce, exercising their Fury and Rage against others as a mad Ox gores with its Horns, I know very well that some think that *Bacchus* was said to be horned, because the Cups out of which Wine was drank, were formerly made of Horn.

He is crown'd with Ivy, because that Plant (being always green and flourishing, and as is were young) by its natural Coolness asswages the Heat occasion'd by too much Wine.

He is both a young and an old Man, because as a moderate Quantity of Wine encreases the Strength of the Body, so excess of Wine destroys it.

¹ In vino veritas. *Erasm.* in Adag.

² *Accedant capiti cornua, Bacchus eris.*

Put but on Horns, and *Bacchus* thou shalt be. *Ov. Ep. Saph.*

³ *Cura fugit, multo diluiturque mero.*

Full Bowls expell all Grief, dissolve all Care.

⁴ *Tunc veniunt risus, tunc pauper cornua sumit.*

By Wine and Mirth the Beggar grows a King.

⁵ *Porphyr.* in 2 *Carm.* *Horat.* unde *κατὰ τὴν* quasi *κατὰ τὴν* à *κατὰ τὴν* Lil Gyrard.

Women only celebrated the Sacrifices of *Bacchus*; and of them, only those who were enraged and intoxicated, who had abandon'd themselves to all sorts of Wickedness. Accordingly Wine effeminates the most masculine Minds, and disposes them to Luxury. It begets Anger, and stirs Men up to Madness; and therefore Lions and Tygers draw the Chariot of *Bacchus*.

The Men and Women both celebrate the *Bacchanalia* in Masques. It is well that they are ashamed of their Faults. Their Modesty has not quite left them; some Remains of it are yet hid under those Disguises, which would otherwise be utterly lost by the Impudence of the ill Words and Actions, which are heard and seen on these Occasions. And does not Wine mask and disguise us strangely? Does it not make Men Beasts; and turn one into a Lion, another into a Bear, another into a Swine, or an Ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose. For, indeed, what cherishes the Heart of Man so much as Wine? What more delightfully refreshes the Spirits and the Mind, than that natural *Nectar*, that *divine Medicine*, which when we have taken, our Grievs are pacified, our Sorrows abated and nothing but Cheerfulness appears in our Countenance.

The Vine is so beneficial to this Life, that many

Tunc dolor & curæ, rugæque frontis abest.

Our Sorrows flee, we end our Grievs and Fears
No thoughtful Wrinkle in our Face appears.

Ovid de arte amandi.

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say, that the Happiness of one consists in the Enjoyment of the other, but do not consider, that if Wine be the Cradle of Life, yet it is the *Grave of Reason*: for if Men do constantly sail in the *Red Sea of Claret*, their *Souls* are oftentimes drown'd therein. It blinds them, and leads them under Darkness, especially when it begins to draw the *sparkles* and *little Stars* from their Eyes. Then the Body being drown'd in Drink, the Mind floats, or else is stranded: thus too great Love of the Vine is pernicious to Life; for from it come more faults than *Grapes*, and it breeds more Mischiefs than *Clusters*. Would you see an Instance of what you read? Observe a drunken Man: O Beast! See how his Head totters, his Hams sink, his Feet fail, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes sparkle and water, his Words are unintelligible, his Tongue falters and stops, his Throat sends forth a nasty lothsome Stench! But what do I do? It is not my Business now to tell Truth, but Fables.

¹ in vite hominis vitam esse.



C H A P. IX.

M A R S. *His Image.*

P. **A**S far as I see, we must tarry in this place all Night.

M. Do not fear it; for I shall not say so much of the other Gods, as I have said of *Bacchus*. And especially I hope that *Mars*, whose Image is next, will not keep us so long.

P. Do you call him *Mars*, that is so fierce and four in his Aspect? Terror is every where in his Looks as well as in his Dress; He sits in a Chariot drawn by a Pair of Horses, which a mad Woman called *Bellona* sometimes guides; before his Chariot *Fame*, full of Eyes, Ears and Tongues marches, sounding her Trumpet, and by the side of it there stands a Dog, a Wolf, a Raven and a Cock. He is also cover'd with Armour, and brandishes a Spear in his Right Hand, as tho' he breath'd Fire and Death, and threatned every body with Ruin and Destruction.

M. It is *Mars* himself, the God of War; whom I have often seen on Horseback, in a formidable manner, with a Whip and a Spear together. The Dog was consecrated to him for his Vigilance in the Pursuit of his Prey, the Wolf, for his Rapaciousness and Perspicacity: The Raven, because he diligently follows Armies when they march, and watches for the Carcasses of the slain, and the Cock, for his Wakefulness whereby he prevents all Surprise. But that you may understand everything in that Picture; observe, that the Creatures which draw the Chariot are not Horses, but *Fear* and *Terror*. Sometimes *Discord* goes before 'em in tatter'd Garments, and *Clamour* and *Anger* go behind. Yet some say that *Fear* and *Terror* are Servants to *Mars*: and accordingly he is not more ¹ awful and impe-

¹ *Fer galeam, Bellonæ mibi, nexuſque rotarum*

Tende, Pavor; Fræna rapidos, Formido, jugales.

My Helmet let *Bellona* bring; *Terror*, my my Traces fit;

And, panick *Fear*, do thou the rapid Driver sit.

Claud. in Ruf.

rious

rious in his Commands, than they are, ready and exact in their Obedience, as we learn from the Poets.

P. Who is this *Bellona* whom you just now mentioned?

M. She is the ² Goddess of War, and the Companion of *Mars*; or, as others say, his Sister, or Wife, or both. She prepares for him his Chariot and Horses, when he goes to fight. It is plain that she is called *Bellona* from *Bellum*. She is otherwise called *Duellona* from *Duellum*, or from the Greek word *Βελών* [*Belone*] a Needle, whereof she is said to be the Inventress. Her Priests, the *Bellonarii*, sacrificed to her in their own Blood: They ³ hold in each Hand naked Swords, with which they cut their Shoulders, and wildly run up and down like Men mad and possessed. Whereupon ⁴ People thought, that, after the Sacrifice was ended, they were able to foretel future Events. *Claudian* introduces *Bellona* combing Snakes: And another, Poet describes

—— *sævit medio in certamine Mavors,*
Calatus ferro, tristesque ex æthere Diræ:
Et scissâ gaudens vadit Discordia palla.
Quam cum sanguineo sequitur Bellona flagello.
Mars in the middle of the shining Shield
Is grav'd, and strides along the liquid Field.
The Diræ come from Heav'n with quick descent,
And Discord dy'd in Blood, with Garments rent,
Divides the Press; Her Steps Bellona treads
And shakes her Iron Rod above their Heads *Virg. Æn. 8.*
Silius l. 4. Statius Theb. l. 7. 3 scissis humeris & utraq; manu
districos gladios exerentes, currunt, efferuntur, insaniunt
Lactantius l. 1. c. 12. 4 Juven. Sat. 4 & Lucan. l. 1. Eutrop.
3 Ipsa facem quatiens, & flavam sanguine multo
Sparsa comam, med æs acies Bellona pererrat.
Stridit Tartarea nigro sub pectore Diva
Leibiferum murmur.

her

her shaking a burning Torch, with her Hair hanging loose, stained and clotted with Blood, and running thro' the midst of the Ranks of the Army, and uttering horrid Shrieks and dreadful Groans.

Before the Temple of this Goddess, there stood a Pillar call'd *Bellica*,¹ over which the *Herald* threw a Spear, when he proclaim'd War.

Her Torch *Bellona* waving through the Air,
Sprinkles with clotted Gore her flaming Hair;
And through both Armies up and down doth fly,
Whilst from her horrid Breast *Tisiphone*

A deadly Murmur sends-

¹ Alex. ab Alexandro l. 8. c. 12.

S E C T. I.

HIS D E S C E N T.

MA R S is said to be the¹ Son of *Jupiter* and *Juno*; tho' according to *Ovid's* Story, he is the Child of *Juno* only. For, says he, *Juno* greatly admir'd by what way possible her Husband *Jupiter* had conceiv'd *Minerva*, and begot her himself, without the Concurrence of a Mother, (as we shall see in the History of *Minerva*) but as soon as her Amazement ceas'd she being desirous of performing the like, went to *Oceanus* to ask his Advice, whether she could have a Child without her Husband's Concurrence. She was tired in her Journey, and sat down at the Door of the Goddess *Flora*, who understanding the Occasion of her

¹ Homer *Iliad* 5. *Hesiod.* in *Theog.*

Journey, desir'd her to be of good Heart, for she had in her Garden a Flower, which if she only touch'd with the tips of her Fingers, the Smell of it would make her conceive a Son presently. So *Juno* was carried into the Garden, and the Flower shown her; She touch'd it, and conceiv'd *Mars*, who afterwards took to Wife ² *Nerio* or *Nerione*, (which Word in the *Sabine* Language signifies ³ *Valour* and *Strength*) and from her the *Claudian* Family formerly derived the Name of *Nero*.

¹ Vide de la Cerda in Virgilii *Æn.* l. 8. ² Virtutem & Robur significat.

S E C T. II.

Names of M A R S.

HIS Name ¹ *Mars* sets forth the Power and Influence he has in War, where he presides over the Soldiers? and his other Name ² *Mavors* shews that all great Exploits are executed and brought about thro' his means.

The *Greeks* call him ³ *Ἄρης* [*Ares*] either from the Destruction and Slaughter which he causes; or from the ⁴ Silence which is kept in War, where Actions not Words are necessary. But from whatsoever Words this Name is derived, it is certain that those famous Names *Arcopagus* and *Arcopagita*

¹ quod maribus in bello præsit. ² quod magna vertat. Var- de ling. Lat. ³ ἀπὸ τοῦ αἰρεῖν tollere, vel αἰνᾶρεν interficere. Cic. *de Natura. Phurnut.* ⁴ ab ἀ non, & ῥέω loquor ὅτι ἐν τῷ πολέμῳ δ' λόγων ἀλλ' ἔργων χρεία quod in bello necessa- ria non sint Verba sed Fatta. Suidas. Pausan in Attic.

are

are derived from *Ares*. The *Areopagus*, Ἀρειοπάγῃς (that is, the *Hill* or *Mountain* of *Mars*) was a Place at *Athens*, in which, when *Mars* was accused of Murder and Incest, as tho' he had kill'd *Halirothim*, *Neptune's* Son, and debauch'd his Daughter *Alcippe*; he was forc'd to defend himself in a Trial before Twelve Gods, and was acquitted by Six Voices; from which time, that Place became a Court wherein were try'd Capital Causes, and the things belonging to Religion. The *Areopagite* were the Judges whose Integrity and good Credit was so great, that no Person could be admitted into their Society, unless when he deliver'd in publick an Account of all his Life past, he was found in every part thereof blameless. And, that the *Lawyer* who pleaded, might not blind the Eyes of the Judges by the Charms of Eloquence, they were obliged to plead their Causes without any Ornaments of Speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be moved to Compassion, by seeing the miserable Condition of the Prisoners, they gave Sentence in the dark, without Lights; not by Words, but in a Paper; whence when a Man is observ'd to speak very little or nothing at all, they use proverbially to say of him that he is as ² silent as one of the Judges in *Areopagus*.

His Name *Gradivus* comes from his Stateliness in ³ *marching*; or from his Vigour in ⁴ *brandishing* his Spear.

He is call'd *Quirinus*, from ⁵ *Curis* or *Quiris*, sig-

¹ Budæus in Pandect. l. ult. de len. ² Areopagitâ taciturnior. Cic. ad Attic. l. 1. ³ a gradiendo. ⁴ Σπῆρ τε κροτάδιον ab hastæ vibratione. ⁵ Serv. in 1 Æneid.

nifying a Spear; whence comes *Securis*, *quasi Semicuris*, a piece of a Spear. And this Name was afterwards attributed to *Romulus*, because he was esteem'd the Son of *Mars*; from whom the *Romans* were call'd *Quirites*. *Gradivus* is the Name of *Mars* when he rages; and *Quirinus*, when he is quiet. And accordingly there were two Temples at *Rome* dedicated to him; one within the City, which was dedicated to *Mars Quirinus*, the Keeper of the City's Peace; the other without the City, near the Gate, to *Mars Gradivus*, the Warriour, and the Defender of the City against all outward Enemies.

The ancient *Latins* apply'd to him the Title of *Salisubfulus*, or *Dancer*, from *Salio*, because his Temper is very inconstant and uncertain, inclining sometimes to this side, and sometimes to that, in Wars: Whence we say, ³ that the Issue of Battles is uncertain, and the Chance dubious. But we must not think that *Mars* is the only God of War; ⁴ for *Bellona*, *Victoria*, *Sol*, *Luna* and *Pluto*, use to be reckon'd in the number of Martial Deities. It was usual with the *Lacedemonians* to shakel the Feet of the Image of *Mars*, that he should not fly from them: And amongst the *Romans*, the Priests *Salii* were instituted to look after the Sacrifices of *Mars*, and to go about the City dancing with their Shields.

He was call'd ⁵ *Enyalis*, from *Enyo*, that is, *Bellona*, and by other the like Names; but it is not worth my while to insist upon them longer.

³ Idem. ibid. ² Pacuv. in Nonn. ³ Mars belli communis est Cic. l. 6. ep. 4. ⁴ Servius in 11. Æneid, ⁵ Vide L. Gyr.

SECT. III.

Actions of M A R S.

IT is strange, that the Poets relate only one Action of this terrible God, and even that deserved to be conceal'd in Darkneſs, if the Light of the Sun had not discover'd it; and if a good Kernel was not contain'd in a bad Shell. The Story of *Mars* and *Venus's* Adultery, from whence *Hermion* a Tutelar Deity was born, was ſo publickly known, that ² *Ovid* concludes that every body knows it. *Sol* was the firſt that discover'd it, and he immediately acquainted *Vulcan*, *Venus's* Husband, with his Wives Treachery. *Vulcan* hereupon made a Net of Iron, whoſe Links were ſo ſmall and ſlender, that it was inviſible; and ſpread it over the Bed of *Venus*. Soon after the Lovers return to their Sport, and were caught in the Nets. *Vulcan* calls all the Gods together to the Shew, who jeer'd them extreamly. And after they had long been expoſed to the Jeſts and the Hiſſes of the Company, *Vulcan*, at the Requeſt of *Neptune*, unlooſes their Chains, and gives them their Liberty. But *Ælectryon*, *Mars's* Favourite, ſuffer'd the Punishment that his Crime deſerv'd; becauſe when he was appointed to watch, he fell aſleep, and ſo gave *Sol*

¹ Plutarch in Pelopida.

² *Fabula narratur, toto notiſſima celo,
Mulciberis capiti Marſque Venusque dolis.*

The Tale is told thro' Heaven far and wide,
How *Mars* and *Venus* by *Vulcan* ty'd.

³ Virg. 2 *Æneid*.

an opportunity to slip into the Chamber. Therefore *Mars* changed him into a Cock, which to this day is so mindful of his old Fault, that he constantly gives Notice of the Approach of the Sun, by his Crowing.

1 Græce ἀλεκτροῦν Gallus.

S E C T. IV.

The Signification of the foregoing Fable.

LET us explain this Fable. Indeed when a *Venus* is marry'd to a *Vulcan*, that is, a very handsome Woman to a very ugly Man, it is a great Occasion of Adultery. But neither can that Dishonesty, or any other, escape the Knowledge of the *Sun of Righteousness*, altho' they may be done in the obscurest Darkness; tho' they be with the utmost care guarded by the trustiest Pimps in the World; tho' they be committed in the privatest Retirement, and conceal'd with the greatest Art, they will all at one time be expos'd to both the Infernal and Celestial Regions, in the brightest Light; when the Offenders shall be set in the midst, bound by the Chains of their Consciences, by that fallen *Vulcan*, who is the Instrument of the Terrors of the true *Jupiter*; and then they shall hear and suffer the Sentence, that was formerly threatned to *David*, in this Life, *Thou didst this thing but I will raise up evil agaenst thee, in the sight secretly, of all Israel, and before the Sun*, 2 Sam. 12. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Teres*; who learns Wickedness from

from his Father's Example, as a bad Father makes a bad Child, says the Proverb.

S E C T. V.

The Story of Tereus the Son of Mars.

Tereus was the Son of Mars, begotten of the Nymph Bistonis. ¹ He marry'd Progne the Daughter of Pandion, King of Athens, when he himself was King of Thrace. This Progne had a Sister call'd Philomela, a Virgin in Modesty and Beauty inferior to none. She liv'd with her Father at Athens. Progne being desirous to see her Sister, ask'd Tereus to fetch Philomela to her; he comply'd and went to Athens, and brought Philomela with her Father's leave to Progne. Upon this occasion, Tereus falls desperately in love with Philomela; and as they travell'd together, because she refus'd to comply with his Desires, he overpower'd her, and cut out her Tongue, and threw her into a Goal; and returning afterwards to his Wife, pretended with the greatest Assurance, that Philomela died in her Journey; and that his Story might appear true, he shed many Tears, and put on Mourning. But ² Injuries whet the Wit, and desire of Revenge makes people cunning: For Philomela tho' she was dumb, found out a way to tell her Sister the Villany of Tereus. The way she discover'd the

¹ Ovid. Metam. 6.

— ² Grande doloris
ingenium est, miserisque venit solertia rebus.

Desire of Vengeance makes th' Invention quick,
When miserable, Help with Craft we seek.

Injuries done to her was this, she described the Violence *Tereus* offered her as well as she could, in Embroidery, and sends the Work folded up, to her Sister, who no sooner viewed it, but she boyled with Rage; and was so transported with Passion, that she could not speak, her Thoughts being wholly taken up in contriving how she should avenge the Affront. First then she hastned to her Sister and brought her home without *Tereus's* knowledge. Whilst she was thus meditating Revenge, her young Son *Itys* came embracing his Mother; but she carried him aside into the remote Parts of the House, and slew him while he hung about her Neck, and called her Mother: When she had killed him, she cut him into Pieces, and dressed the Flesh, and gave it *Tereus* for Supper, *Tereus* fed heartily on his own Flesh and Blood. And when after Supper he sent for his *Itys*, & *Progne*

*Et (m:rum potuisse) flet; dolor ora repressit,
Verbaque querenti satis indignantia lingua
Defuerant, nec flere vacat, sed fasque nefasque
Confusura ruit, pœnæque in imagine tota est.*

She held her Peace, 'twas strange; Grief struck her mute,
No Language could with such a Passion suit,
Nor had she time to weep: Right, Wrong were mixt
In her fell Thoughts, her Soul on Vengeance fixt.

*Et, mater, mater, clamantem & colla petentem
Ense ferit:*

— He Mother, Mother, cries,
And on her clings, whilst by her Sword he dies.
Vescitur, inque suum sua viscera congerit alvum.

— does eat,
And his own Flesh and Blood does make his Meat.

*Intus habes quod possis ait. Circumspicit ille,
Atque ubi sit, querit: querenti, iterumque vocanti,
Prosiluit, Itysque caput Phœlomela cruentum
Mittit in ora patris.*

told him what she had done, and shewed his Son's Head. *Tereus* incensed with Rage, rushed on them both with his drawn Sword; but they flew away, and Fear added Wings to their Flight; so that *Progne* became a Swallow, and *Philomela* a Nightingale. *Fury* gave Wings to *Tereus* himself; he was changed into a *Hoope*, (*Upupa*) which is one of the filthiest of all Birds. The Gods out of Pity changed *Irys* into a *Pheasant*.

Thou hast, said she, within thee thy Desire.
 He looks about, asks where. And while again
 He asks and calls; all bloody with the slain,
 Forthlike a Fury *Philomela* flew,
 And at his Face the Head of *Irys* threw.

S E C T. VI.

The Sacrifices of M A R S.

TO *Mars* ¹ were sacrificed the Wolf for his Fierceness; the Horse for his Usefulness in War; the Woodpecker and the Vultur for their Ravenousness; the Cock for his Vigilance, which Virtue Soldiers ought chiefly to have; and Grass, because it grows in Towns that the War leaves without an Inhabitant; and is thought to come up the thicker in such Places as have been moistened with human Blood.

Amongst the most ancient Rites belonging to *Mars*, I do not know a more memorable one than the following. ²*Whoever had undertaken the conduct of any War, he went into the Vestry of the Temple of*

¹ Virgil. *Æn.* 9. ² Qui belli alicujus suscepit curam, sacrum Martis ingressus, primo Ancilia commovebat, post hastam simulacri ipsius; dicens, *Mars, Vigila*. Servius.

Mars; and first shaked the Ancilia (which were a sort of holy Shields) afterwards the Spear of the Image of Mars it self, and said, Mars, Watch.



CHAP. X.

The Celestial Goddesses. JUNO.

M. YOU have viewed the Five Celestial Gods; now look upon the Celestial Goddesses that follow them there in order. First observe *Juno* sitting on a Throne with a Pillow under her Feet. Near her stands a Peacock, her Favourite Bird (for whenever she travels, she is carried in a Golden Chariot drawn by Peacocks) she is adorned with a Crown beset with Roses and Lilies; nor is her Scepter less beautiful. [See Plate the first. p. 12.]

She is the Queen of the Gods, and the² Sister and Wife too of *Jupiter*. Her Father was *Saturn* and her Mother *Ops*: She was born in the Island *Samos*, where she lived till she was married.

P. Really she seems very august. How bright, how majestic, how beautiful is that Face, how comely are all her Limbs? How well does a Scepture become those Hands, and a Crown that Head; How much Beauty is there in her Smiles? How much Gracefulness in her Breasts? Who could resist such Charms, and not fall in Love, where he sees so many Graces? Her Carriage is

¹ Ovid. Metam. ² Apuleius l. 10.

² *Jovis*que

Et Soror & conjux

³ Apollon. i. Argon.

Vir. i. Æn.

noble, her Dress elegant and fine. She is full of Majesty, and worthy of the greatest Admiration. But what pretty Damsel is that which stands near her, as if she were her Servant?

M It is *Iris*, ¹ the Daughter of *Thaumas* and *Electra*, and Sister to the *Harpyes*. She is *Juno's* Messenger, as *Mercury* is *Jupiter's* Tho' *Jupiter* and the other Gods, the *Furies*, nay, sometimes Men have sent her on a Message. Because of her swiftness she is painted with Wings, and round her Head you see a Rainbow, on which she sometimes rides; as ³ *Ovid* says.

It is her Office besides to unloose the Souls of *Women* from the Chains of the Body, as *Mercury* unlooses the *Mens*. We have an Example of this in *Dido*, who laid violent Hands on her self; for when she was almost Dead, *Juno* sent *Iris* to loose her Soul from her Body, as ⁴ *Virgil* largely describes it in the fourth Book of the *Aeneid*.

¹ *Virg.* 9. *Æn.* 2. *Non.* 20. *Idem.* 31. *Homer.* *Iliad.* 23.

³ *Effugit & remeat per quos modo venerat arcus.*

On the same Bow she went she soon returns. *Ov. Met.* 2.

⁴ *Tum Juno omnipotens longum mise ata dolorem*

Difficileque obitus, Irim demisit Olympo.

Quæ luctantem animum nexosque resolveret artus.

Ergo Iris croceis per cælum rosida pennis,

Mille trahens varios adverso Sole colores,

Devolat & supra caput astitit, Hunc ego Diti

Sacrum jussi fero, reque isto corpore solvo :

Sic ait, & dextra crinem secat, omnis & una

Dilapsus calor, atque in ventos vita recessit.

Then *Juno* grieving that she should sustain

A Death so lingering, and so full of Pain ;

Sent *Iris* down to free her from the Strife

Of labouring Nature and dissolve her Life.

Downward the various Goddesses took her flight ;

And drew a thousand Colours from the Light.

Then stood above the dying Lover's Head.

And said, I thus devote thee to the Dead.

But herein *Iris* differs from *Mercury*; for where-
as he is sent both from Heaven and from Hell, she
is sent from Heaven only. He oftentimes was
employ'd in Messages of Peace, whence he was
call'd the 2 *Peace Maker*: But *Iris* was always sent
to promote Strife and Dissention, as if she was
the Goddess of Discord: and therefore some
think that her 3 name was given her from the
Contentions which she perpetually creates; tho'
others say, she was call'd *Iris*, because she delivers
her Messages by 4 Speech and not in Writing.

This Off'ring to the Infernal Gods I bear:
Thus while she spoke, she cut the fatal Hair:
The strugling Soul was loos'd, and Life dissolv'd in Air }
1 Hesiod. in Theog. 2 εἰρηνοποιός Pacificator. Vid. Serv.
in Æneid. 4, 3 3 Iers quasi Iers Contentio. Servius 4 παρὰ τὸ
ἔχειν a loquend.

SECT. I.

The Children of JUNO. Her Disposition.

P. **W**HAT Children had *Juno* by *Jupiter*?
M. *Vulcan*, *Mars* and *Hebe*. 1 Altho'
some write that *Hebe* had no other Parent than
Juno, and was born in this manner: Before *Juno*
had any Children, she eat some wild Lettuces,
set before her at a Feast in *Jupiter's* House; and
growing on a sudden big-bellied she brought forth
Hebe, who for her extraordinary Beauty was by
Jupiter made Goddess of Youth, and had the Of-
fice of Cup-bearer of *Jupiter* given her. [See Plate
the first, p. 12.] But when by an unlucky unhap-
py Fall she made all the Guests laugh, *Jupiter* was

1 Paulan. in Corint.

enraged, and turned her out from her Office, and put *Ganimede* in her stead.

P. Which was *Juno's* most notorious Fault?

M. *Jealousy*: I will give one or two of the many Instances of it. *Jupiter* loved *Io* the Daughter of *Inachus*; and enjoyed her. When *Juno* observed that *Jupiter* was absent from Heaven, she justly suspected that the Pursuit of his Amours was the cause of his Absence. Therefore she immediately flew down to the Earth after him, and luckily found the very Place where *Jupiter* and *Io* entertain'd themselves in private. As soon as *Jupiter* perceiv'd her coming, fearing a Chiding, he turn'd the young Lady into a white Cow, *Juno* seeing the Cow, asked who she was, and from what Bull she came? says *Jupiter*, she was born on a sudden out of the Earth. The cunning Goddess suspecting the matter, desired the Cow, which *Jupiter* could not refuse, lest he should increase her Suspicion. So *Juno* taking the Cow, gave it *Argus* to keep; which *Argus* had an hundred Eyes, two of which in their turns slept, while the others watched.

— Servandam tradidit *Argo*.

Centum luminibus cinctum caput Argos habebat.

Inde suis vicibus capiebant bina quietem,

Cetera servabant, atque in statione manebant.

Constiterat quocunque loco, spectabat ad Io

Ante oculos Io, quamvis aversus, habebat.

The Goddess then to *Argus* freight convey'd
Her Gift, and him the Watchful Keeper made.

Argus's Head an hundred Eyes possess'd,

And only two at once inclin'd to rest;

The others watch'd, and in a constant round,

Refreshment in alternate courses found.

Where'er he turn'd he always *Io* view'd,

Io he saw, tho' she behind him stood. *Ovid. 1 Metam.*

Thus

Thus was *Io* under constant Confinement ; nor was the perpetual Vigilance of her Keeper her only misfortune, for besides she was fed with nothing but insipid Leaves and bitter Herbs, which Hardship *Jupiter* could not endure to see. Wherefore he sent *Mercury* to *Argus*, to set *Io* free. *Mercury*, under the disguise of a Shepherd, came to *Argus*, and with the Musick of his Pipe lul'd him asleep, and then cut off his Head. *Juno* was griev'd at *Argus's* Death, and to make him some amends she turn'd him into a Peacock, and scatter'd his hundred Eyes about the Tail of the Bird. Nor did her Rage against *Io* cease, for she committed her to the Furies to be torment-ed : Despair and Anguish made her flee into *Egypt*, where she begged of *Jupiter* to restore her to her former Shape. Her Request being granted, she thenceforth took the Name of *Isis*, the Goddess of the *Egyptians*, and was worshipped with Divine Honour.

Juno gave another clear Mark of her Jealousy. For when her Anger against *Jupiter* was so violent, that nothing could pacify her ; King *Citharon* ³ advis'd *Jupiter* to declare that he intended to take another Wife. The Contrivance pleas'd him, wherefore he takes an Oaken Image, drest very

— Centumque oculos nox occupat una,
Excipit hos, volucrisque sua Saturnia pennis
Collocat, & gemmis caudam stellantibus implet.

There *Argus* lies ; and all that wondrous light
Which gave his hundred Eyes their useful Sight
Lies buried now in one eternal Night.

But *Juno* that she might his Eyes retain,
Soon fix'd them in her gawdy Peacock's Train.

Doroth, 2. de nat. Fabulæ. 3 Plut. in Aorist.

beautifully, and puts it into a Chariot; and declares publickly, that he was about to marry *Platæa*, the Daughter of *Asopus*. The Report spread, and came to *Juno's* Ears; who immediately running thither, fell furiously upon the Image, and tore all the Cloaths, till she discovered the Jest; and laughing very much, she was reconcil'd to her Husband: And from King *Cerberon*, the Adviser of the Artifice, she was afterwards called *Cithærona*. The rest of the most considerable of her Names follow.

S E C T. II.

Names of J U N O.

A *Nthia*, i. e. *Florida*, *Flowry*: ¹ *Pausanias* mentions her Temple.

Argiva, from the People *Argivi*, amongst whom the Sacrifices call'd [*Heraia*] *Hegia* were celebrated to her honour; in which an *Hecatomb*, that is an Hundred Oxen were sacrificed to her. They made her Image of Gold and Ivory, holding a *Pomegranate* in one Hand, and a Scepter in the other; upon the top of which stood a *Cuckow*; because *Jupiter* chang'd himself into that Bird, when he fell in love with her.

Bunæa from ³ *Bunæus* the Son of *Mercury*, who built a Temple to this Goddess at *Corinth*.

Calendaris (from the old Word *Calo*, to call) for she was call'd upon by the Priests, upon the first Days of every Month; which Days are called *Calendæ*.

¹ *Ia* *Corint.* ² *Doroth.* ³ *Met. & Pausan.* ⁴ *Pausan. in Corinth.* ⁵ *Macrobian. in Sat.*

Caprotina. ¹ on the Nones of *July*, that is on the 7th Day, Maid-Servants celebrated her Festival, together with several free-Women, and offer'd Sacrifice to *Juno* under a wild Fig-Tree (*Caprificus*) in memory of that extraordinary Virtue, which directed the Maid Servants of *Rome* to those Counsels, which preserved the Honour of the *Roman* Name. For after the City was taken, and the *Gallick* Tumults quieted, the Borderers having an Opportunity almost to oppress the *Romans*, who had already suffer'd so much; they sent an Herald to tell the *Romans*, that if they desired to save the Remainder of their City from ruin they must send all their Wives and Daughters. The *Senate* being strangely distracted hereat; a Maid-servant whose Name was *Philotis* or *Tutela*, telling her Design to the *Senate*, took with her several other Maid-servants, dress'd 'em like Mistresses of Families and like Virgins, and went with them to the Enemy. *Livy* the Dictator, disposed them about the Camp; and they incited the Men to drink much, because they said that was a Festival-day: The Wine made the Soldiers sleep soundly; whereupon a Sign being given from a wild Fig-Tree, the *Romans* came and slew all the Soldiers. The *Romans* were not forgetful of this great Service; for they made all these Maid-servants Free, and gave them Portions out of the Publick Treasury: They order'd that the Day should be called *Nona Caprotina*, from the wild Fig-Tree, from whence they had the Sign: And they order'd an Anniversary Sacrifice to *Juno Ca-*

¹ Plutarch. & Ovid. de arte amandi. Var. de ling. Lat. *proptina*

tina, to be celebrated under a wild Fig-Tree, the Juice of which was mixt with the Sacrifices in memory of the Action.

Curis or *Curitis*, from her *Spear*. ¹ call'd *Curis* in the Language of the old *Sabines*, The *Marrons* were understood to be under her Guardianship. Whence, says ² *Plutarch*, the *Spear* is sacred to her, and many of her Statues lean upon Spears, and she herself is call'd *Quiritis* and *Curitis*. Hence springs the Custom that the Bride combs her Hair with a ³ *Spear* found sticking in the Body of a *Gladiator*, and taken out of him when dead, which *Spear* was call'd *Hasta Celibaris*.

Cinxia, ⁴ from the *Girdle*, which the Bride wore when she was led to her Marriage; for this *Girdle* was unloosed with *Juno's* good leave, who was thought the *Patroness of Marriages*.

Domiduca and *Interduca*, from bringing home the *Bride* to her *Husband's House*.

Egeria, ⁶ because she promoted, as they believed, the *Facility of the Birth*.

Februalis, *Februata*, *Februa*, or *Februa*, ⁷ because they sacrificed to her in the Month of *February*. ⁸ Her Festival was celebrated upon the same Day with *Pan's* Feasts, when the *Luperci*, the Priests of *Pan*, the *God of Shepherds*, running naked through the City, and striking the Hands and Bellies of Breeding Women with *Juno's* Cloak (that is, with

¹ Festus. ² In Romulo. ³ crinis nubentium comebatur hasta celibari, quæ scilicet in corpore gladiatoris, stetit abjecti, occisique. Festus. Arnob. contra gentes. a cingulo. Martin de Nupt. ⁴ a ducenda uxore in domum mariti. August. ⁵ de Civit. ⁶ quod eam partui egerendo opitulari crederent. Festus ⁷ Ex Sext. Pomp. ⁸ cum Lupercalibus. ⁹ Ovid. 2 Fastorum.

the Skin of a Goat) ¹ purified them; and they thought that this Ceremony caus'd to the Women Fruitfulness and easie Labours. All sorts of Purgations in any Sacrifice were called *Februa*; and the Animals sacrificed to *Juno*, ² were a white Cow, a Swine and a Sheep. The Goose also and the Peacock were sacred to her.

Fluonia, ³ because she assisted Women in their Courses.

Hoplosmia, that is ⁴ armed compleatly, she was worshipped at *Elis*; and from hence *Jupiter* is call'd *Hoplosmus*.

⁵ *Fuga*, because she is the Goddess of Marriages. A Street in *Rome* where her Altar stood was called *Jugarius* from thence. And anciently People used to enter into the Yoke of Marriage, at that Altar: She is also by some call'd *Socigena*, because ⁷ she assists in the coupling the Bride and Bridegroom.

Lacinia, from the Temple *Lacinium*, built and dedicated to her by ⁸ *Lacinius*.

Lucina and *Lucilia* either from ⁹ the Grove, in which she had a Temple; or from the Light of this World, into which Infants are brought by her. ¹⁰ *Ovid* comprises both these Significations of *Lucina* in a Distich.

¹ februant id est purgant. Cic. 2. Phil. ² Virg. 4. Æn. Idem. 8. Idem. 4. Ovid. ibid. ³ quod fluoribus menstruis adest. ⁴ Lil. Gyræd, ⁵ Et Græcè Ζυγία a jugo aut conjugio. Serv. 4. Æn. 6 Festus. ⁷ quod nubentes associet. ⁸ Strab. l. 6. Liv. l. 24. 9a uco vel luce. Var. de ling. Lat.

Gratia Lucinae: dedit hac tibi nomina Lucus,

Vel quia principium tu, dea, lucis babes.

Lucina, Hail, so nam'd from thy own Grove,

Or from the Light thou giv'st us from above. *Fast.* l. 2.

Moneta,

108 *Of the Gods of the Heathens.*

Moneta, ¹ either because she gives wholesome Counsel to those who consult her, or because she was believ'd to be the Goddesse of *Money*.

² *Nuptialis*, and when they sacrificed to her under this Name, ³ they took the Gall out of the Victim, and cast it behind the Altar : to signifie, that they ought to be no Gall or anger betwixt those who are married together.

Opigena, because she gives ⁴ help to Women in labour.

Parthenos, the Virgin : or ⁵ *Parthenia*, Virginity : and she was so called as ⁶ we are told from herce. There was a Fountain against the *Argæi* call'd *Canathus*, where *Juno* washing herself every Year was thought to recover her Virginity anew.

Perfecta, that is, Perfect : for ⁷ Marriage was esteem'd the perfection of human Life, and unmarried People imperfect. Wherefore she did not become perfect not deserved that Name till she married *Jupiter*.

Populona, or *Populonia* ⁸ because People pray to her ; or because they are procreated from Marriage, of which she is Goddes.

And from the same reason she was call'd ⁹ *Pro-nuba* ; Neither indeed were any Marriages lawful, unless *Juno* was first call'd upon.

¹ vel quod reddat moneta salutem, vel quod sit Deamonetæ, id est, pecuniæ. Liv. l. 7. Suid. Ovid Epist. Parid.

² Græcè Γαμνλία. ³ Euseb. 3. præp. Evang. Plut in Sympos. ⁴ opem in partu laborantibus fert. Lil. Gyrard. ⁵ Pindar in Hymn. Olymp. ⁶ Pausan in Corint. ⁷ Jul. Pollux l. 3. Apud Græcos eodem sensu Juno vocabatur τέλεια, & conjugium ipsum τέλειον quod vitam humanam reddit perfectam. Vide Scholiast. Pindar. Od. 9. Veme. ⁸ Aug. 6. de Civit. Macrob. 6. Saturn. ⁹ Seneca in Medea.

Regina, Queen; and this Title she gives her self as we read in ¹ *Virgil*.

Sospita, ² because all the Women were supposed to be under her Safeguard, every one of which had a *Juno*, as every Man had his *Genius*.

Unxia was another of her Names, ³ because the Posts of the Door were anointed, where a new-married Couple liv'd; whence the Wife was call'd ⁴ *Uxor*.

¹ *Ast ego, quæ Divum incedo Regina, Jovisq;
Et Soror & Conjux.*

Æn. l. 1.

But I who walk in awful State above:

The Majesty of Heav'n, the Sister, Wife, of *Jove*.

² A *sospitando* Cic. de nat. ³ ab ungendo Lil. Gyrard.

⁴ quasi *Uxor*, ab ungendis postibus.

S E C T. III.

The Signification of the Fable. *JUNO, the Air.*

IF we heed *Varro's* account, by *Juno* was signify'd the *Earth*, and by *Jupiter* the *Heavens*: By the Marriage of which two, that is, by the Commixture of the Influences of the Heavens with the Vapours of the *Earth*, all Things almost are generated.

But, if we believe the *Stoicks*, by *Juno* is meant the *Air*; for that, as *Tully* says, ¹ lying between the *Earth* and the *Heaven*, is consecrated by the Name of *Juno*; and what makes this Conjecture more probable, the Greek ² Names of *Juno* and the *Air* have great Affinity and Likeness. *Juno* is

¹ *Aer interjectus inter cælum & terram Junonis nomine consecratus est.* Cicero 2. de *Natura*. ² *Aἴρ* & *Ἡὸς*

call'd

call'd *Jupiter's* Wife ;¹ because, the Air being naturally cold, is warm'd by *Jupiter*, that is by Fire. She is call'd *Aeria*; because she is the Air it self, or rules in the Air, and hence arises the Story, ² that *Juno* is bound by *Jupiter* with Golden Chains, Iron Anvils being hung at her Feet: Hereby the Ancients signified, that the Air, tho' naturally more like Fire, yet it was sometimes mingled with Earth and Water the heaviest Elements.

I mention'd before that every woman had a *Juno*, and every Man had a *Genius*; which were their Tutelar or Guardian Angels.

¹ Hellanic in *Διὸς φιλολογία* Hom. *Iliad.* 5. ² Phlegon. *Epistol.* 310.



C H A P. XI. S E C T. I.

MINERVA or PALLAS. *His Image.*

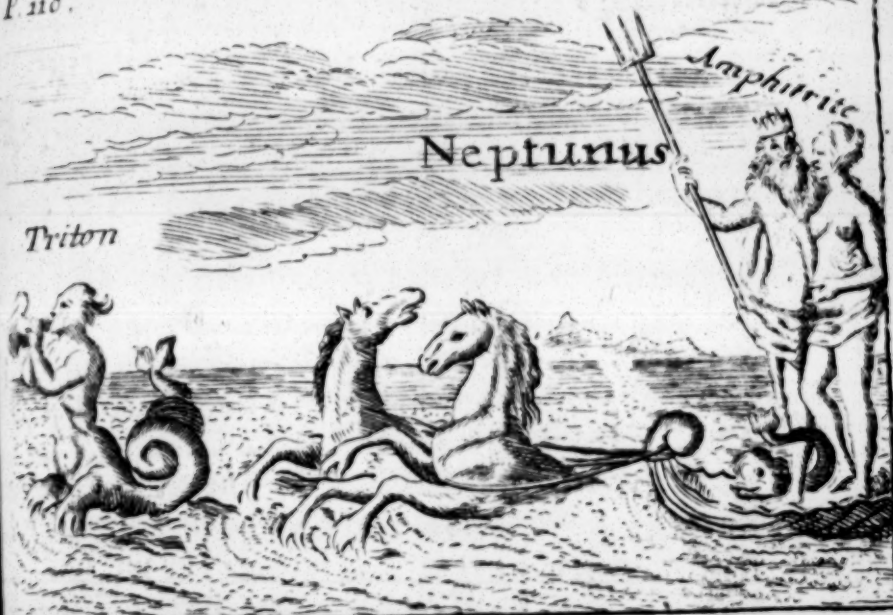
P. THIS is a threatning Goddess She denounces Terror altogether.

M. It is *Minerva*, who derives her Name as some think, ¹ from the Threats of her stern and fierce Look.

P. But why is she cloath'd with *Armour*, rather than with Womens Cloaths? ² What means that Head-piece of Gold, and the Crests that glitter so? To what purpose has she a golden Breast-plate, and a Lance in her Right Hand, and a terrible Shield

¹ *Minerva dicitur a minis.* ² *Apollon.* 90.

P. 110.



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her Left. On the Shield which she holds, I see a grisly Head beset with Snakes. And what means the Cock, the Owl and Basilisk, that are Painted there?

M. I will satisfy all your Demands. she ought to be arm'd rather than dress'd in Women's Cloaths, because she is the *President and Inventress of War*. The Basilisk is placed near *Minerva*, to denote the great Sagacity of her Mind, and the dreadful Effects of her Courage, she being the Goddess both of Wisdom and of War, for the Eye of the Basilisk is not only piercing enough to discover the smallest Object; but it is able to strike Dread whatsoever Creatures it looks on. The Cock is sacred to her, because it is a fighting Bird, and is often painted sitting on her Head-piece; as is the Owl, of which by and by. But as for the Head which seems so formidable with Snakes, she not only carries it on her Shield, but sometimes also in the midst of her Breast: It is the Head of *Medusa*, one of the *Gorgons*, of which *Virgil* gives a beautiful Description. But you do not observe, I believe, an Olive-Crown upon the Head of this Goddess.

P. It escaped my notice; nor do I yet see, why the Goddess of War should be crown'd with an Olive

¹ Virgil. II. *Æneid*. Cic. de nat. Deor. l. 3.

² *Ægidaque horrifera, tubatæ Palladis arma, Certatim squamis serpentum auroque polibant, Connexosque angues ipsamque in pectore Divi Gorgona, deserta vertentem lumina collo.*

The rest refresh the scaly Snakes that fold
The Shield of *Pallas*; and renew their Gold.
Full on the Crest the *Gorgon's* Head they place,
With Eyes that rowl in Death, and with distorted Face
Æn. 8.
which

which is an *Emblem of Peace*. As I remember I have read in ¹ *Virgil*.

M. For that very reason, because it is the *Emblem of Peace*, ² it ought to be given to the *Goddess of War*. For War is only made, that Peace may follow. Tho' there is another reason too why she wears the Olive. For she first taught Mankind the use of that Tree: When *Cecrops* built a new City, *Neptune* and *Minerva* contending about the Name of that City; it was resolv'd that which soever of the two Deities found out the most useful Creature to Man, should give their Name to the City, *Neptune* brought a Horse, and *Minerva* caus'd an Olive to spring out of the Earth, which was judg'd a more useful Creature for Man than the Horse: Therefore *Minerva* nam'd the City, and call'd it *Athenæ*, after her own Name, in *Greek* *Aθw'n*.

¹ *Paciferæque manu ramum prætendit Olivæ.*

And in her Hand a Branch of peaceful Olive bears.

² *Plut. in Themistocle. Herod. in Terpsic.*

S E C T. II.

The Birth of MINERVA.

History mentions five ¹ *Minerva's*. We shall speak of that one only which was born of *Jupiter*, and to whom the rest are refer'd.

P. But how was she born?

M. I will tell you, if you do not know; tho' it is ridiculous. When *Jupiter* saw that his Wife *Juno* was Barren, he thro' Grief struck his Forehead, and after Three Months brought forth *Minerva*; from whence, as some say, she

¹ *Cic. 3. de nat. Deor.*

was call'd *Tritonia*; *Vulcan* was his Midwife,¹ who opening his Brain with the Blow of an Hatchet, was amaz'd, when he saw *an arm'd Virago*, leaping out of the Brain of her Father, instead of a tender, little, naked Girl.

Some have said, that *Jupiter* conceiv'd this Daughter, when he had devoured *Metis*, one of his Wives, with which Food he presently grew big, and brought forth the arm'd *Pallas*.

They say besides *that it rain'd Gold in the Island of Rhodes*, when *Minerva* was born: Which Observation *Claudian* makes also.

¹ quasi *Τετρόπληως* vel *Τετρομενής* tertio mense nata. *Athena* apud *Gyr* ² *Lucian*. in *Dial. deorum*.

³ — *De capitis fertur sine matre paterni*

Vertice, cum clypeo profiluisse suo:

Out of her Father's Scull, as they report,
Without a Mother all in Arms leapt forth.

⁴ *Hesiod* in *Theogon*. ⁵ *Strabo* l. 14.

⁶ *Auratos Rhodiis imbres, nascente Minerva,
Induxisse Jovem ferunt.*

At *Pallas* Birth great *Jupiter*, we're told,
Bestrew'd the *Rhodians* with a Show'r of Gold.

S E C T. II.

Names of M I N E R V A.

LET us first examine whence the Names *Minerva* and *Pallas* are derived.

Minerva is so call'd from *diminishing*. And it is very true, that she being the Goddess of War, diminishes the Number of Men, and deprives both Families of their Head, and Cities of their

¹ quod minuit vel inuitur. *Cic. de Nat. Deor.*

I

Members,

Members, ² But it may be derived from Threatnings, as I said before; because her Looks threaten the Beholders with Violence, and strike them with Terror. Or perhaps she has her Name from the good ² Admonitions she gives; because she is the *Goddess of Wisdom*. She is commonly thought to be *Wisdom it self*; whence when Men pretend to teach those that are wiser than themselves, it is proverbially said, ³ *The Sow teaches Minerva*. And from this Name of *Minerva* comes ⁴ *Minerval*, or *Minervale*, signifying the Salary that is given by the Scholars to their Masters.

The *Greeks* call her ⁵ *Athena*, because she never sucked the Breast of her Mother or Nurse, for she was born out of her Father's Head in full Strength, and was therefore call'd ⁶ *Motherless*. *Plato* thinks she had this Name from her ⁷ skill in Divine Affairs. Others think she was so named: because she is never enslaved, but enjoys the most perfect Liberty: And indeed Wisdom and Philosophy give their Votaries the most perfect Freedom, as the *Stoicks* well observe, who say, ⁹ The Philosopher or Wise Man is the only Free-Man.

She is called *Pallas* from a Giant of the same Name, which she slew, or from the Lake *Pallas*, where she was first seen, or lastly, which is more probable, from ¹⁰ brandishing her Spear in War.

¹ vel a minis, quod vim minetur. Cornif. ap. Gyr.

² vel a monendo Festus ³ sus Minervam, ὡς Ἀθηνᾶν Cic. ⁹ Epist. 13. ⁴ Græce διδάκτεον ⁵ Ἀθηνᾶν quasi Ἀθηνᾶν ἀδ' non & θηλάζειν mammam sugere. Pollux Phurn. ⁶ ἀμύττω & ἀμύττω i. e. matre carnis. ⁷ Ἀθηνᾶ quasi θεονόη vel Ἡθεονόη hoc est. quæ divina cognoscit. *Plato* in *Cratyl.* ab εἰ non & θήσασθαι servire. ⁹ Liber nemo est nisi sapiens. *Tullius* in *Paradox.* ¹⁰ ἀπὸ τῆς πάλλης τὸ δόρυ a vibranda hasta, *Servius* in 1 *Æneid.* She

She had many other Names which I should now recount to you, but because a great many of them are insignificant and useless, I will speak of two or three only; after I have first discoursed of the *Palladium*.

The *Palladium* was an Image of *Pallas*, preserv'd in the Castle of the City of *Troy*; for while the Castle and Temple of *Minerva* was building, they say this Image fell from Heaven into the Temple, before it was cover'd with a Roof. This stirr'd up every bodies Admiration; and when the Oracle of *Apollo* was consulted, he answer'd, That the City should be safe so long as that Image remain'd within it. Therefore when the *Grecians* belieg'd *Troy*, they found that it was impossible to take the City, unless the *Palladium* was taken out of it. This business was left to *Ulysses* and *Diomedes* who undertook to creep into the City through the Common Sewers, and bring away this Fatal Image. When they had perform'd this, *Troy* was taken without any Difficulty. ² Some say it was not lawful for any Person to remove the *Palladium*, or even to look upon it. Others add, that it was made of Wood, so that it was a wonder how it could move the Eyes and shake the Spear. Others on the contrary, report, that it was made of the Bones of *Pelops*, and sold to the *Trojans* by the *Scythians*: They add that *Aeneas* recover'd it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into *Italy*, ³ where it was laid up in the Temple of *Vesta*, as a pledge of the

¹ Ovid. 5. Fast. ² Herodian l. 1. Plut. in Paral. Serv. in 2. Æn. Clem. in Protrep. Dion. Hal. 1. Antiqu.

Stability of the *Roman* Empire, as it had been before a Token of the Security of *Troy*. And lastly, others write, that there were two *Palladiums*; one of which *Diomedes* took, and another *Aeneas* carried with him.

Parthenos, i. e. *Virgin* was another of *Minerva's* Names; from whence, the Temple at *Athens*, where she was most religiously worshipp'd, was call'd *Parthenon*. For *Minerva*, like *Vesta* and *Diana* was a perpetual *Virgin*, and such a Lover of Chastity, that she deprived *Tiresias* of his Sight, because he saw her bathing in the Fountain *Helicon*:
² But *Tiresias's* Mother by her humble Petitions obtain'd that, since her Son had lost the Eyes of his Body, the Sight of his Mind might be brighter and clearer, by having the Art of Prophecy.

³ *Ovid* indeed assigns another cause of his Blindness; to wit; when *Jupiter* and *Juno* in a merry Dispute made him Judge; because, when he killed a She-Serpent, he had been turned into a Woman, and after seven Years, when he kill'd a He-Serpent, he was again turned in to a Man, he pronounced for *Jupiter*, wherefore *Juno* deprived him of his Sight.

There is another illustrious Instance of the Chastity of *Minerva*; ⁴ When *Neptune* had enjoyed the beautiful *Medusa*, (whose Hair was Gold) in her Temple, she changed into Snakes that Hair which had tempted him; and caused, that those that looked upon her hereafter, should be turned into Stones.

¹ Homer. in hymn. ad Venerem. ² Hom. lib. 10. Odyss.
³ Lib. Metam. ⁴ Nat. Com. l. 7. c. 18.

Her Name *Tritonia* is taken from the Lake *Triton*, where she was educated, as we may learn from *Lucan* ² who mentions the Love which *Pallas* bears to this Lake. Or from *τειτώ* or *τειτών* [*Triton*] a word which signifies the head in the old *Beotian* and *Aelick* Language; because she was born from *Jupiter's* Head. Yet before we leave the Lake *Triton*, let me tell you the Ceremonies that were performed upon the Banks of it, in Honour of *Minerva*. ³ A great Concourse of People out of all the neighbouring Towns assembled, to see the following Performance: All the Virgins came in several Companies, arm'd with Clubs and Stones; and a Sign being given, they assaulted each other; she who was first killed, was not esteemed a Virgin, and therefore her Body was disgracefully thrown into the Lake; but she, who received the most and the deepest Wounds, and did not give over, was carried home in Triumph in a Chariot, in the midst of the Acclamations and Praises of the whole Company. ⁴

Eργάτις [*Ergatis*] *Operaria Workwoman*; ⁴ she was thus called by the *Samians*, her Worshippers;

¹ Pausan. in Boet. l. 9.

² *Hinc & Pallas amat, patrio quod vertice nata
Terrarum primam Lybiam (nam proxima calo est,
Ut probat ipse calor) tetigit, stagnique quietam
Vultus, vidit aquam posuitque in margine plantas,
Et se dilectam, Tritonida dixit, ab unda.*

This *Pallas* loves, born of the Brain of *Jove*,
Who first on *Lybia* trod: (the heat does prove
This Land next Heav'n) she standing by the side,
Her Face within the quiet Water spy'd,
And gave her self from the Lov'd Pool a Name,
Tritonia. ———

Herodot in Melp. ⁴ Ex Hesych. Isidor. l. 10.

because she invented divers Arts, especially the Art of Spinning as we learn from the ¹ Poets; and from hence the ² *Distaff* is ascribed to her, and sometimes is called ³ *Minerva* from her Name, because she was the Inventer of it. But although *Minerva* so much excelled all others in spinning; yet *Arachne*, a young Lady of *Lydia*, very skilful at spinning, challenged her in this Art; but she was ruin'd by it; for the Goddess tore her Work, and with a ⁴ Spoke of the Wheel struck her Forehead: This Disgrace drove her into Despair, so that she hanged her self, whereupon *Pallas* out of Compassion, brought her again to life, and turned her into a Spider, ⁵ which continues still imploy'd in Spinning. The Art of Building, especially of Castles, was *Minerva's* Invention; and therefore she was believed to preside over them.

She is called *Musica*; because, says *Pliny*, ⁶ the

Ovid. 6. Metam. Vigil. 7. Æn. Theocrit. Ecl. 34.

² *Non illa colo calathisque Minervæ,
Famineas assueta manus.*

To *Pallas* Arts her Hands were never train'd.

³ *Cui tolerare colo vitam tenuique Minervæ.*

By th' Spinster's Trade she gets her Livelyhood.

⁴ ——— *Frontem percussit Arachnes,*

Non tulit infelix laqueoque animosa ligavit

Gutturæ, pendentem Pallas miserata levavit,

Atque ita, Vive quidem, pendè tamen, improba, dixit.

Arachne thrice upon the Forehead smote;

Whose great Heart brooks it not; about her Throat

A Rope she ties; remorseful *Pallas* staid

Her falling Weight. Live, Wretch, yet hang, she said.

Ovid. Metam. 6.

⁵ ——— *Et antiquas exercet Aranea telas.*

And now a Spider turn'd, she still spins on.

⁶ *Dicta est Musica quod Dracones in ejus Gorgone ad idu
citharæ tinnitu resonabant. Plin. Nat. Hist. L. 24. c. 8.*

Dragons

Dragons or Serpents in her Shield, which instead of Hair encompass'd the Gorgon's Head did ring and resound, if the Strings of an Harp or a Citron near them were touched. But it is more likely that she was so named, because she invented the Pipe; upon which when she played by the River side, and saw in the Water how much her Face was swell'd and deformed by blowing it, she was mov'd with Indignation, and threw it aside, saying, ^a the Sweetness of the Musick is too dear if purchased with so much Trouble.

³*Glaucopis* was another of her Names, because her Eyes, like the Eyes of an Owl, were grey or sky-colour'd, that is, of a green Colour mix'd with white. Others think that she was not call'd so from the Colour of her Eyes, but from the Terror and Formidableness of her Mien; for which reason Lions and Dragons are also called *Glaucii* and *Cæstii*.

Pylotis, from a ⁴ Greek Word signifying a Gate. for as the Image of *Mars* was set up in the Suburbs, so her Effigies or Picture was placed on the City-Gates or Doors of Houses; whereby they signified, that we ought to use our weapons abroad to keep the Enemy from entring our Towns; but in the Town we must use the assistance of *Minerva*, not of *Mars*; that is, the State ought to be governed at home by Prudence, Counsel, and Law.

^a *Procul hinc, dixit, non est mihi tibia tansi.*

Ut vidit vultus Pallas in amne suos.

Ovid.

Away, thou art not so much worth, she cry'd,
Dear Pipe; when she her Face ith' Stream espy'd.

Γλαυκῶπις habens oculos glaucos & cæstios, quales habet
ἡ γλαυκῶπις. Pausan in Attic. 4 *ὑπὸ τῆς πύλης* a porta.
Parnut. Æschyl. in Eumenid,

S E C T. IV.

The Signification of the Fable. Pallas, the Symbol of Wisdom and Chastity.

BY this Story of *Minerva*, ¹ the Poets intended to represent *Wisdom*; that is, true and skillful Knowledge, joyn'd with discreet and prudent manners. They hereby signified also the understanding of the noblest Arts, and the Accomplishments of the Mind; the Virtues, and especially *Chastity*. Nor indeed without reason; for

1. *Minerva* is said to be born out of *Jupiter's* Brain; because the Wit and Ingenuity of Man did not invent the useful Sciences, which for the good of Man were derived from the Brain of *Jupiter*; that is, from the inexhausted Fountain of the Divine Wisdom, from whence, not only the Arts and Sciences, but the Blessings of Wisdom and Virtue also proceed.

2. *Pallas* was born *armed*; ² because, a wise Man's Soul being fortified with Wisdom and Virtue is invincible. He is prepar'd and arm'd against Fortune: In Dangers he is intrepid; in Crosses unbroken; in Calamities impregnable. Thus ³ *Tho' the Image of Jupiter sweats in foul Weather, yet as Jupiter himself is dry and unconcerned with it, so a wise Man's Mind is hardened against all the Assaults that Fortune can make upon his Body.*

¹ Cic. 1. Offic. ² Cicero in Paradoxis ³ {Quemadmodum enim non colliquescit Jupiter dum simulacrum ejus liquefit, sic sapientis animus ad quolibet adversæ fortunæ calus obdurescit. Seneca.

3. *Minerva*

3. *Minerva* is a *Virgin*,¹ as all the *Muses* are and accordingly the Sight of God is promised to pure and undefiled Eyes; for even the Heathens thought that chaste Eyes could see God; and Wisdom and Modesty has often appear'd in the Visions of Holy Men, in the Form and Habit of Virgins.

4. *Minerva* has a severe Look, and a stern Countenance; because a wise and Modest Mind gains not its Reputation and Esteem from outward Beauty and Finery, but from inward Honour and Virtue; for Wisdom joyned with Modesty, tho' cloathed with Rags, yet sends forth a glorious shining Lustre; she has as much Beauty in tatter'd Garments, as when she is Cloathed with Purple, and as much Majesty, when she sits on a Dung-hill, as when she is placed on a Throne; she is as beautiful and charming when joyned to the Infirmities and Decays of old Age, as when she is united to the Vigour and Comeliness of Youth.

5. She invented and exercised the Art of Spinning. From hence other Virgins may learn, if they would preserve their Chastity, to employ themselves continually in some Work, and never to indulge Idleness; after the Example of ² *Lucretia*, a noble Roman Princess, who was found late at Night spinning amongst her Maids, working, and sitting in the middle of the Room, when the young Gentlemen came thither from the King.

6. As the *Spindle* and the *Distaff* were the Invention of *Minerva*, so they are the Arms of every

¹1. Nyss. de Virg. initio capitum 4 & 5 Serv. in Æneid. Livy l. 1.

virtuous Woman. When she is furnished with these, she will despise the Enemy of her Honour, and drive away *Cupid* from her with the greatest Ease: ¹ For which Reason, those Instruments were formerly carried before the Bride, when she was brought to her Husband's House; and somewhere it is a Custom, at the Funeral of Women to throw the Distaff and Spindle into the Grave with them.

7. As soon as *Tiresias* had seen *Minerva* naked, he lost his Sight; was it for a Punishment or for a Reward? Surely he never saw things so acutely before; for then he became a Prophet, and knew future things long before they were acted. Which is an excellent Precept to us, that he, who hath once beheld the Beauty of true Wisdom clearly, may, without repining, loose his bodily Sight, and want the view of corporeal Things, since he beholds the things that are to come, and enjoys the Contemplation of eternal Heavenly Things, which are not visible to the Eye.

8. An Owl, a Bird seeing in the Dark, was sacred to *Minerva*, and painted upon her Images, which is the Representation of a wise Man; who, scattering and dispelling the Clouds of Ignorance and Error, is clear-sighted where others are stark blind.

9. What can the *Palladium* mean, an Image which gave Security to those Cities, in which it was placed, unless that those Kingdoms flourish and prosper where *Wisdom* counsels? It is supposed to have fallen down from Heaven, that we

¹ Bellof. lib. ult. c. 13.

may understand, (what we find confirmed by the Scripture) : *That every good and perfect Gift comes from above, and descends from the Father of Lights.*

To this I add, the Inscription which was heretofore to be seen in the Temples of *Minerva*, written in golden Letters, amongst the *Egyptians*.
I am, what is, what shall be, what hath been : My Veil hath been unveil'd by none : The Fruit which I have brought forth is this : The Sun is born. Which are Words, as I think, full of Mysteries, and contain a great deal of Sense. Let every one interpret them according to his Mind.

² Jac. Epist. 1. c. 1. ² Ego sum quæ sunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo: Quem ego fructum peperî, Sol est natus. Vide Lil. Gyrat. Synt. 12.



C H A P. XII.

S E C T. I.

V E N U S. *Her Image:*

M. Turn your Eyes now to a sweet Object, and view that *Goddeſs*, in whose Countenance all the Graces sit and play and discover all their Charms. You see a Pleasantness, a Mirth and Joy in every part of her Face: you see a thousand pretty Beauties and Delights, sporting wantonly in her snowy Bosom. Observe, with what a becoming Pride she holds up her Head and views her self, where she finds nothing but Joys and soft Delights. She is crown'd with Roses, and in her Right-hand holds an Heart kindled

kindled with the Flames of Love, under her Feet is a Pillow of Down: The Chariot in which she rides is made of Ivory, finely carved and beautifully painted and gilded, and is drawn by Swans and Doves or Swallows, as *Venus* directs, when she pleases to ride in it. [See Plate the third. p. 66.]

Sometimes she is described on Foot, cloathed with a purple Mantle, glittering with Diamonds; by her Side stand two *Cupids*, and round her are the three Graces, and after follows the lovely beautiful *Adonis*, who holds up the *Goddess's* Train.

P. Is that *Venus*; the *Goddess of Love*, the Patroness of Strumpets, the vile Promoter of Impudence and Lust; infamous for so many Whoredoms, Rapes and Incests?

M. Yes that is *Venus*; whom in more honourable Terms, Men stile the *Goddess of the Graces*, the Author of Elegance, Beauty, Neatness, Delight and Chearfulness. But in reality, she is, as you say, an impudent Strumpet, and the Mistress and President of Obscenity.

P. Why then is she so beautifully painted? Why is her Dress so glorious? Why is not her Chariot rather drawn by Swine, and Dogs, and Goats, than Swans and Doves, the purest and chastest of Birds? Infernal and black Spirits are Attendants more suitable to her than the *Graces*.

M. What do you say? Blind foolish Men used formerly to erect Altars and deify their Vices, they hallowed the grossest Impieties with Frankincense and thought to ascend into Heaven by the Steps

1 Philostrat. 1 2. imag. Ovid. Metam. 15. Apul. 1. 6. Hor. Od. 3. Ovid. Metam. 10.

of their Iniquities. But let us not inveigh against the Manners of Men, but rather, proceed in our Story of *Venus*.

You will in other places see her painted, sometimes like a young Virgin rising from the Sea and riding in a Shell: Again, like a Woman holding the Shell in her Hand, her Head being crowned with Roses: ¹ Sometimes her Picture has a silver-Looking-Glass in its Hand, and on its Feet are golden Sandals and Buckles. In the Pictures of the *Sicionians* she holds Poppy in one Hand and an Apple in the other: They consecrated to her the Thighs of all Sacrifices except Swine; for *Venus*, altho' she her self be filthy and unclean, abominates Swine for their Uncleaness, or rather because a Boar killed *Adonis* her Gallant. ² At *Elis* she was painted treading on a Tortoise; shewing thereby that Virgins ought not to ramble abroad; and that married Women ought to keep silence, and love their own Home, & govern their Family. ³ She wore a Girdle or Belt, call'd *Cestus* (from which some derive *Incestus*, *Incest*) in which all kinds of Pleasures, Delights and Gratifications were folded up. ⁴ Some give her Arrows; and make *Python* or *Suada*, the Goddess of Eloquence, her Companion.

¹ Philostrat. in Imagin. Pausan. in Corinth. ² Plut. in præc. connub. & lib. de Iud. & Osir. ³ Homer Iliad ξ, ⁴ Eurip. in Media. Ex Phurn.

S E C T. II.

The Descent of Venus.

WE learn from Writers, that there were Four *Venus*'s, born of different Parents. But this *Venus* of whom we speak was the eminentest of them, and had the Beauties as well as the Disgraces of the other commonly ascribed to her. ²She sprang from the Froth of the Sea, which Froth was made, when they cut off the Secrets of *Cælus* or his Son *Saturn*, and threw them into the Sea. ³Hence she was by the Greeks call'd *Aphrodite*, tho' others think she was so named from the Madness with which Lovers abound. ⁴As soon as she was born, she was laid like a Pearl, in a Shell instead of a Cradle; and was driven by *Zephyrus* upon the Island *Cyprus*; where the *Hours* [*Horæ*] receiv'd her, and took her into their Bosoms; educated, accomplish'd, and adorn'd her; and when she came to Age, carried her into Heaven, and presented her to the Gods; who being taken with her Beauty, all desired to marry her; but at last she was betrothed to *Vulcan*, and afterwards married him.

¹ Cic. 3. de natura. ² Hesiod. in Theogon. ³ Ex 'Αφροδισίας spuma. vel ut alii dicunt ἡ τῆς ἀφροδισίας insanire. Ex Euripid. & Phurnut. ⁴ Homer. in Hymn. ad Venerem.

S E C T. III. Names of Venus.

S H E is call'd *Venus* says *Tully*, ¹ because all things are subject to the Laws of Love, or are produced and begotten by Love. Or else as ⁷ others say her Name is given her, because she is eminently beautiful, for she is the Goddess of Beauty. Or lastly she is so call'd because ³ she was a Stranger or Foreigner to the *Romans*. For she was first worshipp'd by the *Egyptians*, and from the *Egyptians* she was translated from the *Greeks*, and from them to the *Romans*; Let us now proceed to her Names:

Amica, *ἑταῖρα* [*Hetaira*] was a Name given her by the *Athenians*, ⁴ because she joins Lovers together; and this *Greek* Word is used both in a good and bad Signification, signifying both a Sweet-heart and a Strumpet.

Armata. Because, ³ when the *Spartan* Women sallied out of their Town, besieged by the *Messeni-ans*, and beat them; their Husbands who were ignorant of it, went out to fight, and met their Wives returning from the Pursuit. The Men believing them Enemies, made themselves ready to fight: But the Women shewed both by Words and by Deeds, that they were their Wives, (Modesty forbids a plainer Explanation) and for this reason a Temple was dedicated to *Venus Armata*.

¹ a veniendo, quod ad omnes res veniat, vel quod per eam omnia proveniant ac progignantur. ² Venus quasi venusta, Pausan. in Attic. ³ Venus a veniendo quasi adventitia, sic Græcorum Doctrina adventitia & transmarina vocabatur, Cic. Offic. l. 1. ⁴ *ἑταῖρα* id est socius, quod amicos & amicas nungeret. Ex Apoll. & Hesych. ⁵ Pausan in Lucan. & in Ar.

The *Sidonians* call'd her ¹ *Astarte*, or *Dea Syria* (which Goddess, others think was the *Moon*) and worshipp'd her in the Figure of a Star.

Apaturia, that is ² the Deceiver, for neither is any thing more deceitful than a Lover, nor any thing more fraudulent than Love, which flatters our Eyes, and pleases us like Roses in their finest Colours; but leaves a Thorn in the Heart; it torments the Mind, and wounds the Conscience.

She was call'd by the *Romans*, *Barbata*; ³ because when the *Roman* Women were so troubled with a violent itching, that all their Hair fell off, they entreated *Venus*, and their Hair grew again: whereupon they made an Image of *Venus* with a Comb, and gave it a Beard, that she might have the Signs of both Sexes, and be thought to preside over the Generation of both. That this might be exprest more plainly, the uppermost part of the Image represented a Man, and the lower part of it a Woman.

Cypris, *Cypria*, and *Cyprogenia*; because she was worship'd in the Island of *Cyprus*: *Cytheris*, and *Cytherea*, from the Island & *Cythera*, whither she was first carried in a Sea shell.

There was a Temple at *Rome*, dedicated to *Venus Calva*; ⁵ because when the *Gauls* possess'd that City, Ropes for the Engines were made with the Womens Hair.

Cluacina, from ⁶ *Cluo* an old word to fight, because her Image was set up in the place, in which

¹ Epiph. contra Hæres. Euseb. 1. de Præp. Evang. ab *amraio* falso. Lucian. de Dea Syr. Strabo, l. 11. ³ Serv. Macrobi. Suidas & alii. ⁴ Festus. ⁵ Lactant. lib. 1. divin. Institut. ⁶ Vegetius de re militari.

the Peace was concluded betwixt the *Romans* and *Sabines*.

Erycina, from the Mountain ¹ *Eryx*, in the Island of *Sicily*; ² upon which *Aeneas* built a splendid and Famous Temple to her Honour, because she was his Mother. ³ *Horace* makes mention of her under this Name.

She is properly call'd ⁴ *Ridens*, and *Homer* calls her ⁵ a Lover of Laughing, for she is said ⁶ to be born laughing, and from thence was made the Goddess of Mirth.

Hortensia; because she looks after the Production of Seed and Plants in Gardens. And *Festus* tells us, that the Word *Venus* is by *Nævius* put for Herbs, as *Ceres* is for Bread, and *Neptunus* for Fish.

⁷ *Idalia* and *Acidalia*, from the Mountain *Idalius*, in the Island *Cyprus*, and the Fountain *Acidalius*, in *Bæotia*.

Marina, because she was born of the Sea (as we said) and begotten of the Froth of the Waters; which ⁸ *Ausonius* hath elegantly mentioned in his Poem.

From thence she is called ⁹ *Aphroditis*, and *Anadyomene*; that is emerging out of the Waters, as *Apelles* painted her: And *Pontia* from *Pontus*. Hence

¹ Plin. l. 15. Polyb. l. 2. Serv. 1. Æn.

² *Sive tu mavis, Erycina ridens,*

Quam Focus circumvolat & Cupido

If you, blind Goddess, will our side defend,

Whom mirth and brisk desire do still attend. *Hor. l. 1. Od. 2.*

⁴ Suidas Phurnut. ⁵ φιλομεδῆς amans risus. *Homer. Iliad.*

⁶ *20. 6 Hesiod. 7 Virg. 1. Æn. & Serv. Horatius sæpe.*

⁸ *Orta salo, suscepta solo, patre edita Cælo.*

Heaven gave her Life, the Sea a Cradle gave,
And Earth's wide Regions her with Joy receive.

⁹ *Plia. 35. c. 10. Alex. ab Alex. 2. Clitiphō & Leucippe.*

came the Custom, that those who had escaped any Danger by Water, used to sacrifice to *Venus*. Hence also the Mariners observed those Solemnities called *Aphrodisia*, which *Plutarch* describes in a Treatise against *Epicurus*.

Melanis, or *Melanis*; ¹ that is dark and concealed; of which Nature are all Nocturnal Amours, both lawful and unlawful. For ² the Works of Love do all of them seek the Dark. Whence the Egyptians worshipped a *Venus*, ³ call'd *Scoteia*, a Goddess to be admired in the Night, that is in Marriage.

Meretrix, because ⁴ she first taught the Women in *Cyprus*, to prostitute themselves for Money.

⁵ *Migonitis*, signifies her Power in the Management of Love. And *Paris* after he had mix'd Embraces with *Helena*, dedicated the first Temple to ⁶ *Venus Migonitis*; and ⁷ *Virgil* uses a like Expression speaking of the Affairs of Love.

She is call'd *Murcia* in *Livy* and *Pliny*, quasi *Myrtea*; because the Myrtle was sacred to *Venus*; and her Temple, upon the *Aventine* Mountain at *Rome*, was anciently call'd *Murcus*.

Papia, from the City *Paphos* in the Island *Cyprus*, where they sacrificed Flowers and Frankincense

¹ Nigra & tenebriosa, α μέλας niger, quod omne amoris opus amat tenebras. Paus. in Arcad. ² Pind. Od. 9. Pyrh. ³ Σκοτεινὴ καὶ νυκτιδανμασὶ Dea admiranda noctu & tenebris Euripid. in Hippol. ⁴ Laët. & Serv. ⁵ α μίγνυμι misceo. Paulan in Lacon. ⁶ Veneri, Migonitidi.

⁷ ——— quem Rhea sacerdos

Furtivo partu, sub luminis edidit auras,

Mixta Deo Mulier.

Æneid. 7.

——— Hinc Priestess Rhea bore

Into the lightsome World; so stol'n by Joy,

Mixt with a Deity, she brought a Boy.

to her. And this is mention'd by ¹ Virgil. This Image had not a humane Shape, but as ² Tacitus says, *It was from the Top to the Bottom of an orbicular Figure, a little broad beneath, the Circumference was small and sharpening toward the top like a Sugar-loaf. The reason unknown.* ³ Lucan, observes, that it was usual to worship other Gods in confused shapeless Figures.

For certain the Goddess *Pessinuntia* (of whom we shall say more, when we speak of *Cybele*;) was nothing but a shapeless Stone, which fell down from Heaven, as we find by *Herodian*. So ⁴ *Tertullian* says, *Even Pallas the Athenian Goddess, and Ceres the Goddess of Corn, both of them without any certain Effigies to them, but meer rugged Stakes, and shapeless pieces of Wood, are things that are bought and sold.* And *Arnobius* adds, ⁵ *The Arabians worshipped a Stone, without Form or Shape of a Deity.*

Her Name ⁶ *Vericordia*, signifies the Power of Love to change the Hearts and ease the Minds of

¹ *Ipsa Paphum sublimis adit, sedesque revisit*

Lata suas, ubi templum illi, centumque Sabæo

Thure calent aræ, ferisq; recentibus balant

This part perform'd, the Goddess flies sublime,

To visit Paphos; and her native Clime.

Where Garlands ever green and ever fair,

With Vows are offer'd and with solemn Pray'r :

An hundred Altars in her Temple smoke,

A thousand bleeding Hearts her Pow'r invoke. *Æn. 1*

² *Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exurgens : & ratio in obscuro.* *Lib. 3.*

—— *simulacraque mæsta Deorum*

Arte carent, cassique extant informia truncis.

All artless, plain, mishapen Trunks they are,

Their Moss and Mouldiness procures a Fear.

⁴ *Et pallas Attica & Ceres Farrea sine effigie rudipalo, & informi ligno prostant.* *Tertul. in Apol.* ⁵ *Arabes infirmem coluerunt lapidem.* *Arnob. contra gentes lib. 6.* ⁶ *quali corda vertens.* K 2 Men

Men from all Cares that perplex them. ¹ *Ovid* mentions this power of hers. And for the same reason *Venus* is called in Greek ² *Epistrophia*.

- ¹ *Templa jubet fieri Veneri, quibus ordine factis,
Inde Venus verso nomina corde tenet.* Fast. 4.
Temples are rais'd to *Venus*, whence the Name,
From changing minds, of *Verticordia* came.
² *Ἐπιστροφία* quod vertat homines. Pausan. Attic.

S E C T. IV. *Actions of Venus.*

WHat Deeds can you expect from an impudent and powerful Strumpet, but those which are full of Lewdness, and Mischiefs, and Plagues? It were endless, only to repeat the Names of all those whom she has arm'd to the Ruin of one another; whom she has turn'd into Beasts, by inciting them to commit such monstrous Wickedness as Modesty will not let me mention.

For who without blushing can hear the Story of *Nyctimene*? who, inspired by impure Lust, and raging with cursed Flames, is said ¹ to have committed Incest with her own Father, for which abominable Wickedness she was changed into an Owl, an ugly dismal Bird of the Night, who ² conscious of her Guilt, never appears in the Day time, but seeks to conceal her Shame, and cover it by Darkeness, being driven from the Society of all Birds.

¹ ——— *Patrium temerâsse cubile.* Ovid. 2. Met.

————— To have defil'd her Father's Bed;

² ——— *Conscia culpa.*

*Conspēctum, lucemque fugit; tenebrisque pudorem
Celat, & à cunctis expellitur aere toto.*

Still conscious of her Shame avoids the Light,
And strives to shroud her guilty Head in Night,
Expell'd the winged Quire.

Who does not abhor the same Fact of *Myrrha*, which was contrived and committed by the Encouragement and the Assistance of *Venus*? She committed Incest with her own Father, by the Assistance of *Cynaras*, her old Nurse; (may such Practices of old Women receive their just Reward) but her Sin proved her Ruin, for she was turn'd into a Tree, which always as it were bewails its Impurity and sends forth Drops like Tears.

Why should I mention the *Propætides*, the chief of Strumpets, who deny'd that *Venus* was a Goddess? They were the first Prostitutes, and were afterwards turn'd into Stones.

Why should I set before you *Pygmalion* a Statuary? who considering the great Inconveniences of Marriage, resolv'd to live single. But when he had made a most elegant and artificial Image of *Venus*, he fell in love with his own Workmanship; so that he beg'd of *Venus*, to turn it into a Woman, and enliven the Ivory; his Wishes were granted, and he begot of this Image *Paphos*, from whom the Island *Paphos* had its Name.

*1 Quæ quanquam amisit veteres cum corpore sensus,
Flet tamen & tepidæ manant ex arbore guttæ.*

Tho' Sense with Shape she lost, still weeping she
Sheds bitter Tears which trickle from her Tree. *Ov. Met.*

— *2 pro quo sua Numinis irâ
Corpora, cum formâ, primæ vulgasse feruntur;
Utque pudor cessit, sanguisque induruit oris,
Inrigidum parvo silicem discrimine versa.*

10.

The first that ever gave themselves, for Hire,
To Prostitution, urg'd by *Venus* Ire;
Their Looks emboldned, Modesty now gone,
Convert a length to little differing Stone. *Id. Ibid.*

— *3 de quo tenet insula nomen.* *Id. Ibid.*

From whom the Island does its Name receive.

And here it will not be absurd, briefly to relate the Stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena* three Couple of most unfortunate Lovers.

Pyramus and *Thisbe* were both Inhabitants of the City of *Babylon*; equal in Beauty, Age, Conditions, and Fortune. They began to love from their Cradles. Their Houses were Contiguous, so that their Love arose from their Neighbourhood, grew greater by their mutual Play, and was perfected by their singular Beauty. This Love increas'd with their Years, and when they were marriageable, they begg'd their Parents Consent; which was refused, because of some former Quarrels between the two Families. And, that the Children might not attempt any thing against their Parents Will, they were not permitted to see each other, or to speak together. What could *Pyramus* do? or how could *Thisbe* hear this: There was a Partition-Wall between both Houses, in which Wall there was a small Crack never discover'd by any of the Servants. This Crevice the Lovers found, and met here. Their Words and their Sighs went thro', but Kisses could not pass; which, when they parted, they:

(*1 quid non sensit amor?*)

— *Illam primi vidistis, amantes,
Et vocis fecistis iter; utæque per illud
Murmure blanditiæ minimo transire solebant.*

This for so many Ages undescry'd,
(What cannot Love find out?) the Lovers spy'd,
By which their whisp'ring Voices softly trade,
And Passion's am'rous Embassies convey'd. *Ov. Met. 4.*

— *1 partique dedere
Oscula quisque sua non perveniencia contra.*

— Their Kisses greet
The senseless Stones with Lips that cannot meet. *Prin-*

Printed on each side of the Wall. But what a fatal Rupture in their Hearts did this small Breach in the Wall produce? For their Love was too great to be confined to such narrow Bounds: The next night therefore they resolv'd to enjoy that Liberty abroad, which they could not receive at home, by escaping into a neighbouring Wood; where they agreed to meet under the Shade of a large Mulberry-Tree, which stood close to a Fountain. When Night came on, *Thisbe* deceives her Keepers, and escapes first, and flies into the Wood; for Love gave her Wings. When she came to the appointed Place, a Lioness came fresh from the Slaughter of some Cattle, to drink at the Fountain, *Thisbe* was so frightened that she ran into a Cave, and in her flight her Veil fell from her Head; the Lioness, returning from the Fountain, found the Veil, and tore it with her jaws smear'd with the Cattle's Blood. Afterwards comes *Pyramus* and sees the Prints of a wild Beast's Foot in the Gravel, and by and by finds the Veil of *Thisbe* bloody and torn. He immediately imagining that she was kill'd and devour'd by the Beast; presently grew distracted, and hast'ned to the appointed Tree, and when he could not find *Thisbe*, he threw himself upon his Sword, and died. *Thisbe* in the mean time recover'd from her Fright, and came to the Mulberry Tree; where she sees, when

¹ ——— venit ecce recenti

Cæde Leæna boum spumantes oblita rictus

Depositura sitim vicini fontis in unda

When lo a Lioness, with Blood besmear'd

Approaching to the well-known Spring appear'd.

she came near, ¹ a Man expiring ; she was amazed at first, and stop'd, and went back frighted. But when she knew ² who it was, she ran into the Embraces of her dying Lover, mingled her Tears with his Blood, and folding her Arms about him, being almost distracted with Grief, she lamented the Misfortune that robbed her of her Lover, ³ calling upon him to answer if he could when his *Thisbe* called him ; but he was speechless, and, only looking up to her, expir'd. And now *Thisbe* was almost dead with Grief. She tore her Cheeks, and beat her Breasts, and rent her Hair, and shed a Deluge of Tears upon his cold Face ; nor ceas'd to mourn, till she perceiv'd her Veil, bloody and torn, in *Pyramus's* Hand. She then understood the Occasion of his Death ; and with all her

*1 — tremebunda videt pulsare cruentum
Membra solum.*

—— in great surprize
Blood-reeking Earth and trembling Limbs she spies
2 Sed postquam remorata suos cognovit amores.
But when a nearer View confirm'd her Fear,
'That 'twas her *Pyramus* lay weltring there.
*3 Pyrame, responde, tua te charissima Thisbe
Nominat ; exaudi, vultusque attolle jacentes.*
*Ad nomen Thisbes, oculos in morte gravatos
Pyramus erexit, visâque reconcidit illâ.*
She kiss'd his Lips, and when she found them cold,
No longer could from wild Complaints withhold.
What strange Mischance, What envious Destiny
Divorces my dear *Pyramus* from me ?
Thy *Thisbe* calls —— O *Pyramus* reply !
Can *Pyramus* be deaf to *Thisbe's* cry ?
When *Thisbe's* Name the dying Lover heard,
His half-clos'd Eyes for one last Look he rear'd.
Which, having snatch'd the Blessing of that Sight,
Relign'd themselves to everlasting Night.

Strength

Strength, she draws the Sword out of the Body of her Lover, and strikes it deep into her own; and falling accidentally on him, gave him a cold Kiss, and breathed her last Breath into his Bosom. The Tree was warm'd with the Blood of the slain, so that it became sensible of their Misfortune, and mourn'd. Its Berries, which were before white, became first Red with grief, and blush'd for the Death of *Pyramus*; when *Thisbe* also died, the Berries then became black and dark, as if they had put on Mourning.

In the next place, hear the Story of *Atalanta* and *Hippomenes*. She was the Daughter of King *Schaeneus*, or *Caneus*. It was doubtful whether her Beauty or Swiftneſs in running were greater. When she consulted the Oracle, whether she should Marry or no, she receiv'd this Answer, that Marriage would be fatal to her. Hereupon the Virgin hid her self in the Woods, and liv'd in places remote from the Conversation of Men. But the more she avoided them, the more eagerly they Courted her. Her Disdain inflam'd their Desires, and her Pride rais'd their Adoration. At last, when she saw she could not otherwise deliver her self from the Importunity of her Lovers, she made this Agreement with them: 'You court me in vain, says she; he who overcomes me in running shall be my Husband; but they who are beaten by me, shall suffer Death: I'll be the Victor's Prize, but the Vanquish'd's Punishment. If these Terms please, come, go with me into the Field. They all agreed to these Con-

^a *Veni ad hanc legem temeraria turba procorum.*

All her mad Woers take the Terms propos'd.

ditions,

ditions, they strove to outrun her, but were all beaten, and put to Death according to the Agreement, suffering the loss of their Lives for the Fault of their Feet. Yet the Example of these Gentlemen did not deter *Hippomenes* from undertaking the Race. He entertain'd Hopes of winning the Victory because *Venus* had given him three Golden Apples, gather'd in the Gardens of the *Hesperides*; and also in what manner to use them. *Hippomenes* briskly set out and began the Race; and when he saw that *Atalanta* overtook him, he threw down a golden Apple: The Beauty of it entic'd her, so that she ¹ went out of her way, follow'd the Apple, and took it up.

Afterwards he threw down another, and she stoop'd again to reach it, and again a third; so that, while *Atalanta* was busy'd in gathering them up, *Hippomenes* reach'd the Goal, and took the Lady as the Prize of his Victory.

But how inconstant is *Venus*? and how base Ingratitude? *Hippomenes*, being drunk with Love, gave not due thanks to *Venus*, but was forgetful of her kindness. The Goddesses resented it, and inflamed them with such strong impatient Desires, that in their Journey they dared to satisfy their Passions in a Temple; for which Sacrilege they were immediately punish'd, for they were turn'd into Lions.

Lastly, let *Paris* and *Helena* come upon the Stage. *Paris* was the Son of *Priamus* King of *Troy*, by *Hecuba*: His Mother, when she was big-belly'd, dreamt that she brought forth a burning Torch: and

¹ *Declinat cursus aurumque volubile tollit.*

She, greedy of the shining Fruit, steps back
To catch the rolling Gold.

asking the Oracle the Interpretation of it, they answer'd, that it did portend the burning of *Troy*, and that the Fire should be kindled by that Boy that she had in her Belly. Therefore, as soon as the Child was born, by the Command of *Priamus*, he was expos'd upon the Mountain *Ida*; where the Shepherds brought him privately up, and educated him, and called him *Paris*. When he became a Man, many excellent Endowments and good Qualities shin'd in him; and particularly he gave such great Tokens of singular Prudence and Equity in deciding Controversies, that when a great Difference arose among the Goddesses, they refer'd it to his Judgment to be determin'd. The Goddess ¹ *Discordia* was the occasion of this Contention: for because all the Gods and Goddesses, except her self, were invited to the Marriage of *Peleus*, she was angry, and resolv'd to revenge the Disgrace; wherefore when they all met and sat down at the Table, she came in privately, and threw down upon the Table an *Apple of Gold*, on which was this inscription, ² *Let the fairest take it*. Hereupon arose a Quarrel among the Goddesses; for every one thought herself the handsomest. But at last, all the others yield to the three superiour Goddesses, *Juno*, *Pallas* and *Venus*; who disputed so eagerly, that *Jupiter* himself was not able to bring them to Agreement. He resolv'd therefore to leave the final Determination of it to the Judgment of *Paris*; so that she should have the Apple, to whom *Paris* should appoint it. The Goddesses

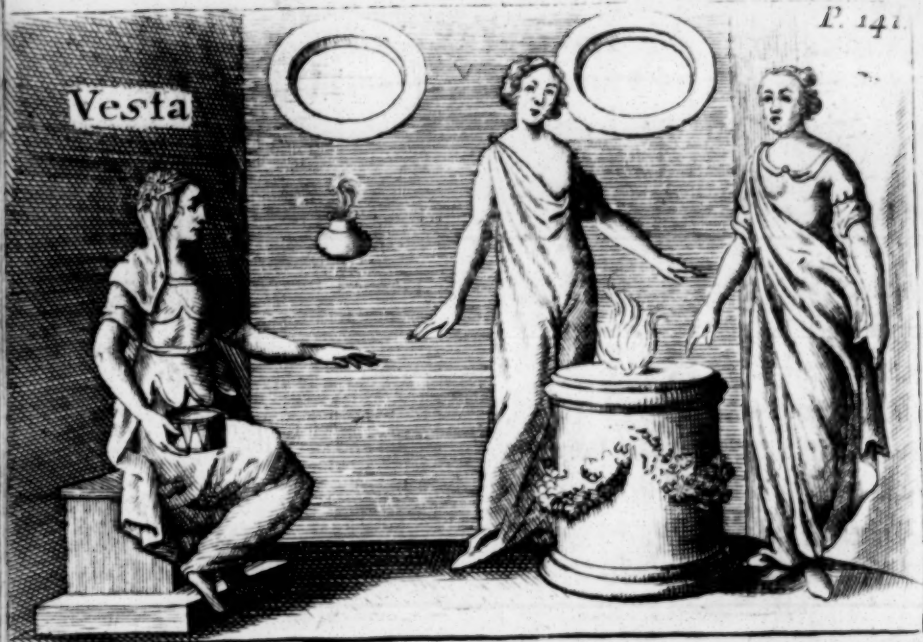
¹ Dion Chrysost. Oratio. 20. Philostrat. in Icon. ² *Pulchrior accipiat, vel Detur Pulchriori.*

consent, and call for *Paris*, who was then feeding Sheep upon a Mountain. They tell him the Business; they every one court his Favour with great promises. *Juno* promis'd to reward him with Power; *Pallas* with Wisdom; and *Venus* promis'd him the most beautiful Woman in the World. In short, he observ'd them all very curiously; but Nature guided him to pronounce *Venus* the Fairest, and to assign to her the Apple of Gold. Nor did *Venus* break her promise to *Paris*; for in a little time *Paris* was own'd to be King *Priam's* Son and sail'd into Greece with a great Fleet, under the colour of an Embassy, to fetch away *Helena*, the most beautiful Virgin in the World; who was betroth'd to *Menelaus*, King of *Sparta*, and liv'd in his House: When he came, *Menelaus* was absent from Home; and in his Absence *Pallas* carry'd *Helena* to *Troy*: *Menelaus* demanded her, but *Paris* refused to send her back; whereupon that fatal War between the *Grecians* and *Trojans* broke out, in which *Troy*, the Metropolis of all *Asia*, was taken and miserably burnt, in the Year of the World 2871. There were kill'd Eight hundred eighty six thousand of the *Grecians*; among whom *Achilles* their General lost his Life, by the Treachery of *Paris* himself. There were slain Six hundred seventy six thousand of the *Trojans*; from the beginning of the War, to the betraying the City; (for it was thought that *Aeneas* and *Antenor* betray'd it) among whom *Paris* himself was kill'd by *Pyrrhus* or *Philoctetes*; and his Brother *Hector*, the Pillar of his Country, was kill'd by *Achilles*. And when the City was

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Hymenæus



taken and burnt, King *Priamus*, the Father of *Paris* and *Hector*, at once lost all his Children, *Hecuba* his Queen, his Kingdom, and his Life. *Helena*, after *Paris* was kill'd, marry'd his Brother *Deiphobus*. Yet she at last betray'd the Castle to the *Grecians*, and admitted *Menelaus* into her Chamber to kill *Deiphobus*; whereby, 'tis said she was reconcil'd to the Favour of *Menelaus* again. But these things belong rather to History than to Fable, to which let us return.

S E C T. IV.

Venus's Companions. Hymenæus, the Cupids, the Graces, Adonis.

TH E first of *Venus's* Companions was the God *Hymenæus*. He presided over Marriage, and was the Protector of Virgins. He was the Son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue Virgins carried away by Thieves, and restore them to their Parents. He was of a very fair Complexion; crown'd with the *Amaracus* or Sweet-Marjoram, and sometimes with Roses; in one hand he carried a Torch, in the other a Veil of a flame Colour, to represent the Blushes of a Virgin. Maids newly Married offer'd Sacrifices to him, as they did also to the Goddess *Concordia*.

Cupid was the next of *Venus's* Companions. He is call'd the God of Love, and many different Parents are ascrib'd to him, because there were many *Cupids*, *Plato*^a says he was born of *Penia*, the

¹ Philostrat in Icon. ² Plato in Sympos.

Goddeſs of *Poverty*, and *Porus*, the Son of *Counſel* and *Plenty*. ¹ *Hefiod* relates that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cælum*. *Alcæus* ſays he was the Son of *Lite* and *Zephyrus*: *Simonides* attributes him to *Mars* and *Venus*; and *Aicmæon* to *Zephyrus* and *Flora*. But whatſoever Parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a Son or as a Servant.

The Poets ſpeaks of two *Cupids*. ² One of which is an ingenious Youth, the Son of *Venus* and *Jupiter*, a celeftial Deity; the other an obſcene Debauchee, the Son of *Nox* and *Erebus* (*Hell* and the *Night*) a vulgar God, whoſe Companions are Drunkenneſs, Sorrow, Enmity, Contention, and ſuch kind of Plagues; one of theſe *Cupids* is call'd *Eros*, and the other *Anteros*. Both of 'em are Boys, and naked, and wing'd, and blind; and arm'd with a Bow and Arrows, and a Torch. ³ They have two Darts of different Natures; a golden Dart which procures Love, and a leaden Dart which cauſes Hatred. ⁴ *Anteros* is alſo the God who avenges ſlighted Love.

Altho' this be the youngſt of all the Gods in Heaven, yet his Power is ſo great; that he is eſteem'd the ſtrongeſt of them; for he ſubdues them all. Without his Aſſiſtance, his Miſtreſs *Venus* is weak and can do nothing, as ſhe herſelf ⁵ confeſſes in *Virgil*.

¹ Vide Nat. Com. & Lil. Gyrard ² C. c. de Nat. Deor. Plato in Phædo. ³ Plat. apud. Stobæum. ⁴ Scholiaſt. in Theocr. 10. Idyll. ⁵ Pausan. in Bæot. Plut. in ſympoſ.

⁶ *Nate mea vires, mea magna potentia.*

Thou art my Strength, O Son, and Power alone

Virg. 4. Aeneid.

P. But

P. But wherefore is *Cupid* naked?

M. He is naked, because the Lover has nothing of his own, but deprives himself of all that he has, for his Mistress's sake; he can neither cover nor conceal any thing from her; of which *Sampson* is a Witness: for he discover'd to his belov'd Mistress even the Secret on which his Safety did depend; and here his Understanding was blinded before his Eyes. Another says that *Cupid* is naked: because Lovers delight to be so.

Cupid is a Boy, because he is void of Judgment; His Chariot is drawn by Lions, for the Rage and Fierceness of no Creature is greater than the Extravagance and Madness of violent Love. And he is blind, because a Lover does not see the Faults of his beloved Object, nor consider in his Mind the Mischief proceeding from that Passion. He is wing'd, because nothing flies swifter than Love, for he that Loves to Day, will hate to Morrow; and the Space of one Day does oftentimes see Love and Aversion in their turns reigning in the same Person; nay, *Amnon*, King *David's* Son, both loved and hated the same Woman in a shorter space of time; for with the greatest degree of Hatred he turn'd her out of his Chamber, whom he just before enticed into it with the highest Marks of Love. Lastly, the Boy is arm'd with Arrows, because he strikes afar off.

The *Graces* call'd *Charites*, were three Sisters, the Daughters of *Jupiter* and *Eurynome*, or *Eunomia*; as

1 *Quare nuda Venus, nudi pinguntur amores?*

Nuda quibus placeat, nudos dimittat oportet.

Why's *Venus* naked, and the Loves are so?

Those that like Nakedness should naked go.

ἡδαιέτες διατὰς τῆς χαεῖς αἱ Γαυδίο.

Orpheus

Orpheus says ; or, as others rather say, the Daughters of *Bacchus* and *Venus*. [See Plate the third. p. 66.] The first was call'd ¹ *Aglaia* from her Cheerfulness, her Beauty, or her Worth. Because Kindness ought to be perform'd freely and generously. The second, ² *Thalia* from her perpetual Verdure; because kindness ought never to die, but to remain fresh always in the Receivers Memory. The third, ³ *Euphrosyne*, from her Cheerfulness ; because we ought to be free and cheerful, as well in doing as in receiving a Kindness.

These Sisters were painted naked, (or in transparent and loose Garments) young and merry, and all Virgins, with Hands joyn'd. One was turn'd from the Beholder, as if she was going from him ; the other two turn'd their Faces, as if they were coming to him ; whereby we understand, that when one Kindness is done, Thanks are twice due ; once when receiv'd, and again when it is repaid. The *Graces* are naked, because Kindnesses ought to be done in Sincerity and Candor, and without Disguise.

They are young, because the memory of Kindnesses receiv'd ought never to grow old. They are Virgins, because Kindnesses ought to be pure, without Expectation of Requital ; or because we ought neither to give or receive a base or immodest Kindness. Their Hands are joyn'd, because ⁴ *one good turn requires another* ; there ought to be a

¹ *Αγλαία* id est splendor, honestas, vel dignitas. ² *Θαλία* (nam *Θαλέα* est Musæ nomen) id est, viriditas & concinnitas a *θάλλω* vireo. ³ *Εὐφροσύνη* id est, lætitia & Urbanitas. Vide *Helioid. in Theogon.* ⁴ *χάρις χάριν τίκτει* Gratia gratiam parit. in *Adag.*

a perpetual Intercourse of Kindness and Assistance among Friends.

Adonis was the Son of *Cynaras* King of *Cyprus*, and *Myrrha*. He was very handsome, wherefore *Venus* took great Delight in him, and lov'd his Company. When he hunted, a Boar goar'd his Groin with his Tusk, and kill'd him. *Venus* bewail'd his Death with much Sorrow and Concern, and chang'd his Blood which was shed on the Ground into the Flower *Anemomy*, whichever since has retain'd the Colour of Blood. And while she ran to assist him, being led by his dying Voice, she prick'd her Foot with a Thorn, and the Blood which came from thence fell on the Rose, which was before white, but hereby made Red.

Some add another pleasant Conceit. They say that *Venus* and *Proserpina* contended before *Jupiter* which should have *Adonis*. *Jupiter* referr'd them to *Calliope*, whom he appointed to be Judge of their Quarrel. *Calliope* gave this Sentence; that *Adonis* should serve *Venus* every Year six Months, and wait upon *Proserpina* the other six. The meaning of which Fable is this: *Venus* is the Earth, and her *Adonis* is the Sun. She reigns with him six Months, attired with beauteous Flowers, and enrich'd with Fruit and Corn; the other six Months the Sun leaves us, and goes, as it were, to live with *Proserpina*.

Lastly, from *Adonis* comes the Proverb, *Adonis's Gardens*, by which are signify'd all those things that are fine and gay, but useless and trifling.

¹ Adonidis Horri. in Adag.

S E C T. V.

The Explanation of the Fable. V E N U S.
Amorousness.

TH E *Graces*, *Cupid*, and *Adonis*, are *Venus's* Companions, whereby is described the ungovernable Appetite and Inclination which is in Men towards obscene Pleasures.

1. She is call'd the *Goddess of Beauty and Comeliness*: For *Beauty* is the greatest Fomentor of impure Desires. She sitting on a frail corporeal Throne, subdues the Soul: She by her Flattery and Enticement steals into the Affections, and drives Virtue from thence, and basely enslaves the whole Man. The *Cythereans* worshipp'd *Venus* arm'd. Beauty needs no Weapons: She who possesses that, is sufficiently arm'd. *Anacreon* ingeniously tells us, that Nature gave Women Beauty, that they might use it instead of Spears and Shields, and conquer with greater Speed and Force than either Iron or Fire can. *Helen*, *Phryne*, and innumerable others are Witnesses of this Truth: One Lady, when she was bound to the Stake to be stoned, with the Lightning of her Eyes disarm'd her Executioners: Another, when her Crime was proved, and tho' she had often offended before, when she tore her Garments and open'd her Breast, stopp'd the Judge's Mouth; and, when her Beauty pleaded her Cause, every body acquitted her.

2. Beauteous *Venus* rides in a Chariot, as it were, to triumph over her subdu'd Enemies, whom Love rather than Force has conquer'd. She has her Ambusher,

bullets, but they are composed of Pleasure and Enjoyment; she skirmishes with Delights, and not with Fire and Bullets! The Wounds she gives are bloodless and gentle; she uses no other Flames than what she kindles with her Eyes, and draws the Arrows which she shoots from no other Quiver. And if she fights thus, 'tis no Wonder, if she makes the Enemy fly to her, rather than from her.

3. She wears a Crown, because she is always victorious. Beauty never wants Success; because she fights at leisure, conquers in time of Peace, and triumphs with her Eyes. Thunder is contain'd even in her Silence, and Lightning in her Look. She seizes the Breast, storms the Mind, and takes it captive with one Assault, nay, with one Look. Beauty speaks without a Voice, forces us without Violence, ties us down without Fetters, enchants us without Witchcraft; and in her to see is to overcome, and to be seen is to triumph. *Augustus* refus'd to see her in *Cleopatra*, lest himself should be taken, and the Conqueror of the World submit to a Woman. When therefore she pleaded and made her Defence, he open'd his Ears, but shut his Eyes.

4. She carries a Looking-glass, that the Brittleness of the Glass may remind her of the Frailty of her Beauty. She is crown'd with Flowry Garlands, because nothing is more fading than Beauty, which like a Flower is blasted by the least Breath, and broken by the least Accident, and dies in the shortest Moment.

5. She is born from the Sea, because as many Storms and Tempests afflict the Lover, as disturb the Sea: Nothing but Bitterness is his Portion; so

that we may say that 'to love is to swallow a bitter Potion. This is certainly true, that the Bitterness of the Sea is sweet if compar'd with the Bitterness of Love. But suppose Love has some sweetness, yet, like the Sea, from whence *Venus* sprang, it is full of tempestuous Desires, and stormy Disappointments. How many Vessels have been shipwreck'd there? how many Goods lost? What Destruction not only of Men's Estates, but of their Understandings also, have happen'd there? Instances of which, every Body who is not blind has observ'd.

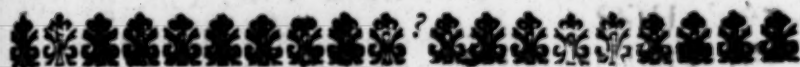
6. Consider the Adulteries, Rapes, and Incests, of which *Venus* is accused, and you will find whitherward her Beauty tends. See the Precipices into which that *Ignis fatuus* in her Eyes betrays its Admirers. Tho' her Face appears pure and cool as the Ice, it creates a Passion both impure, and hot as Fire. From that Stream of sparkling Fire which comes from her Eyes, Clouds of dark and hellish Impurity, and black Mists of Lust proceed. Thus by a strange Contradiction, many are blinded by others Eyes, and find Tumults raised in their Breasts from the calm Serenity of other's Looks, grow pale at the Redness in their Cheeks, lose their own Beauty in admiring the Beauty of others, and grow immodest by loving Modesty.

P. How far, I prithee, will the Fervour and the flowing Tide of your Wit and Fancy carry you? The Beauty of this Goddess, I see, has raised your Admiration.

M. It has rather moved my Indignation. But however you do well in stopping me. She hath

1 Amare esse amatori amarum.

detain'd us longer than I expected; tho' not without Reason; because she is one of the greatest of all the Goddesses. The rest are less illustrious, and will by no means detain us so long.



C H A P. XIII.

S E C T. I.

L A T O N A.

L *Atona*, whom you see standing next to *Venus*, was the Daughter of *Phæbe*, and *Cæus* the Titan. So great was her Beauty, that *Jupiter* fell in love with her, and deflower'd her: When *Juno* perceiv'd that she was big with Child by him, she cast her out of Heaven to the Earth; and oblig'd *Terra* by an Oath, not to give her any where an Habitation to bring forth in: And besides, she set the Serpent *Python* upon her, to persecute her all over the World. *Juno* however was disappointed in every thing; for the Island *Delos* received *Latona*; where under a Palm, or an Olive-Tree, she brought forth *Diana*; who as soon as she was born, perform'd the Office of a Midwife to her Mother, and took care of her Brother *Apollo* as soon as he was born.

P. But if *Terra* swore, that she would allow no Place to *Latona*, how could she bring forth in *Delos*?

M. Very well. For they say, that that Island heretofore floated in the Sea, and then was hid un-

¹ Apollod. l. 1. Ovid. 6. Metam. ² Orph. in Hym.
³ Lucian in Dial. Iridis & Neptuni.

der the Waters, when *Terra* took her Oath; but emerged afterwards by the Order of *Neptunus*, and became fix'd and immoveable for *Latona's* Use; from which time it was called ¹ *Delos*, because it was now visible like other Places.

P. But why did the Island *Delos* emerge for *Latona's* Use?

M. That is not strange: For this Island was Sister to *Latona*; some say that her Name formerly was *Asteria*, whom *Jupiter* loved and courted, but she was converted into an Island; but others report, that she was ² converted into a *Lunil*, and flew into this Island; which was therefore, amongst other Names, called ³ *Ortygia*. *Niobe's* Pride, and the Barbarity of the Country men of *Lycia*, increase the Fame of this Goddess.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion* King of *Thebes*. ⁴ She was so enrich'd with all the Gifts of Nature and Fortune, and her Happiness was so great that she could not bear it: wherefore puffed up with Pride and full of Self-conceit, she began to despise *Latona*, and to esteem her self greater than her, saying; Is any Happiness to be compared to mine, ⁵ who am cut

¹ Δῆλος id est conspicua & manifestata. ² Ovid. 1. Met.
³ ἀπὸ τῆς ἐγρυγός a coturnice. ⁴ Ovid. 6. Metam.

⁵ Major sum quam cui possit fortuna nocere,
Multaque ut eripiat multo mihi plura reliquet.
In quamcunque domus advenit lumina parietem,
Immensæ spectantur opes. Accedit eodem
Digna Dea facies. Huc natas adjice septem,
Et totidem juvenes: Et mox generosque nurusque
Quærit nunc habeat quam nostra superbia causam?
My State's too great for Fortune to bereave:
Tho' much she ravish, she much more must leave.

of the reach of Fortune She may rob me of much Wealth, but She cannot injure me, since she must leave me still very rich. Does any ones Wealth exceed mine? is any ones Beauty like mine? Have I not seven most beautiful Daughters, and as many ingenious and handsome Sons? and have I not therefore reason to be proud? In this manner did she boast of her Happiness, and despise others in comparison of her self, but her mad Pride depriv'd her of all the Happiness in a short time which she had possess'd, and reduced her from the Height of good Fortune to the lowest degree of Misery. For when *Latona* saw her self despised, and her Sacrifices disturbed by *Niobe*, she appointed *Apollo* and *Diana* to punish the Injury that was offer'd to their Mother. Immediately they two go, with their Quivers well fill'd with Arrows, to *Niobe's* House; where first they kill the Sons, then the Daughters, and next the Father, in the sight of *Niobe*, who by that means was stupified with Grief. Till at length she was turned into Marble, which, because of this Misfortune, sheds many Tears to this Day.

Throughout my Court, behold in every Place
Infinite Riches! Add to this, a Face
Worthy a Goddess. Then to crown my Joys.
Seven Beauteous Daughters, and as many Boys:
All these, by Marriage, to be multiply'd.
Behold, have we not reason for our Pride?

1 ——— *Orba refedit*

Exanimis inter, natos natusque, virumque,

Dirigitque malis.

Idem ibid.

She, by her Husband, Sons, and Daughters sits,

A child is Widow; waxing stiff with Woes.

The *Rusticks* of the Country *Lycia* in *Asia*, did also experience the Anger of *Latona*, with their Ruin; for when she wandred in the Fields very big with Twins, the Heat of the Weather and the Toil of her Journey brought such a Drought upon her, that she almost fainted for Thirst. At last discovering a Spring in the bottom of the Valley, she ran to it with great Joy, and fell on her ¹ Knees to drink the cool Waters, but the neighbouring Clowns hindred her and bid her depart. She earnestly beg'd leave, and they as surlily denied it: She did not desire, ² she said, to muddy the Streams

—— *gelidos potura liquores.*

To quench her thirst with the refreshing Stream.

² *Quid prohibetis aquas? usus communis aquarum est;*

Quas tamen ut detis, supplex peto. Non ego nostros

Abluere hic artus, lassataque membra parabam,

Sed relevare solum. Caret os humore loquentis,

Et fauces arent, vixque est via vocis in illis.

Hauftus aquæ mihi Nectar erit, vitamque fatebor

Accepisse —————

Quem non blanda Deæ potuissent verba movere?

Hi tamen orantem perstant prohibere; minasque,

Ni procul abscedat, conviciaque insuper addunt.

Nec satis est; ipsos etiam pedibusque manuque

Turbavere lacus, imoque e gurgite mollem

Huc illuc limum, saltu movere maligno.

—— Why hinder you, said she,

The use of Water, that to all is free?

The Sun, Air, Water, Nature did not frame

Peculiar; a publick Gift I claim;

Yet humbly I intreat it, not to drench

My weary Limbs, but killing Thirst to quench.

My Tongue wants Moisture, and my Jaws are dry,

Scarce is there way for Speech. For Drink I die.

Water to me were Nectar. If I live,

'Tis by your Favour. ———

by

by washing herself in them, but only to quench her Thirst, now she was almost choaked with Drought. They regarded not her Entreaties, but with many Threats endeavour'd to drive her away, and least she should drink, they leap'd into the Water and mudded the Stream. This great Inhumanity mov'd the Indignation of *Latona*, who not able to bear such barbarous Treatment, cursed them, and said to them, ² May ye always live in this Water. Immediately they were turn'd into Frogs, and leap'd into the muddy Waters, where they ever after liv'd.

With whom would not such gentle Words prevail!
But they, persisting to prohibit, rail;
The Place with Threats command her to forsake,
Then with their Hands and Feet disturb the Lake:
And leaping with malicious Motions move
The troubled Mud; which, rising, floats above.
¹ *Æternum stagno, dixit, vivatis in isto:*
Eveniunt optata Deæ.
Ever, said she, may y' in this Water dwell.
And, as the Goddess wish'd, it hap'd.



C H A P. XIV.

S E C T. I.

A U R O R A.

M. DO you not see a stately ¹ Goddess drawn
in a Chariot of Gold, by white Horses?
who do you think she is?

¹ Virg. 6. *Æneid.* Theocr. in *Hyla.* Apollon. l. 1.

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Sister of the Sun and the Moon, and the Mother of the Stars and the Winds? I fancy so, because her Countenance shines like Gold, and her Fingers are red like Roses, and ¹ *Homer* describes *Aurora* after that manner.

M. Your Observation is very right. It is, as you say, *Aurora*; whom the ² *Greeks* call by another Name; you have named her Parents right; yet, some say, that she was the Daughter of *Hyperion* and *Tbia*, or else *Pallas*; from whom, the Poets often call her *Pallantias*.

P. Does History relate nothing done by her?

M. Ycs, ⁴ She carried by force two beautiful young Men, *Cephalus* and *Tithonus*, into Heaven.

Cephalus married *Procris* the Daughter of the King of *Athens*; when *Aurora* could by no Perswasion move him to violate his Marriage-Vow, she carried him into Heaven, but even there she could not shake his Constancy: Therefore she sent him again to his Wife *Procris*, disguis'd in the Habit of a Merchant; who being desirous to try her Fidelity to her absent Husband, tempted her with much Courtship and many Presents to yield to his Desires. And when she almost consented, he cast off his Disguise and chid his Wife for her Inconstancy. She was greatly asham'd and hid her self in the Woods; but afterwards was

¹ Hymn. in Vener. ² Græce dicitur 'Hês & 'Eôs unde Eous & Aëous: Latine non iatur *Aurora* quali *Aurea*. Est enim, ut inquit *Orpheus* in Hymnis. Ἀγγελία δὲ Τῆαν & ἰέττ, Σοῖς Νυντία. ³ Hesiod. in Theogon. ⁴ Ovid. 7. Metam. Paufan. in Lacon.

reconcil'd to her Husband, and gave him an Arrow which never miss'd the Mark, which she had receiv'd from *Minos*. When *Cephalus* had this Arrow, he spent his whole Time in Hunting, and pursuing wild Beasts. ¹ *Procris* suspecting that her Husband loved some Nymphs, went before and lay in a Bush, to discover the Truth. But when she moved carelessly in the Bush, her Husband heard the rustling, and thinking that some wild Beast was there, drew his Bow and shot his Wife with his unerring Arrow.

Tubonus was the Son of *Laomedon*, and Brother of *Priamus*: ¹ *Aurora*, for his singular Beauty, carried him up to Heaven, and married him, and instead of a Portion, obtained from the Fates Immortality for him: She had *Memnon* by him. But she forgot to ask the Fates to grant him perpetual Youth; so that he became so old and decrepid, that like an Infant he was rocked to sleep in a Cradle. Hereupon he grew weary of Life, and wishing for Death, ask'd *Aurora* to grant him Power to die. She said that it was not in her Power to grant it; but that she would do what she could; ² and therefore turned her Husband into a Grasshopper; which they say moults when it is old, and grows young again.

P. And what became of *Memnon*?

M. *Memnon*, their Son, went to *Troy* to assist King *Priam*, where in a Duel with *Achilles*, he was kill'd; ³ and in the Place where he fell, a Fountain arose, which every year on the same Day

¹ Ovid. Metam. 7. ² Horatius l. 2. Carm. ³ Ovid. Met. l. 9. ⁴ Ovid. 13. Metam.

on which he died, sends forth Blood instead of Water. But as his Body lay upon the Funeral Pile to be burnt, by his Mother *Aurora's* Intercession, it was chang'd into a Bird; and many other Birds of the same kind flew out of the Pile with him; which were call'd *aves Memnonia* from his Name; these divided themselves into two Troops, and furiously fighting with their Beaks and Claws, with their own Blood appeas'd the Ghost of *Memnon*, from whom they sprang.

There was a Statue of this *Memnon* made of black Marble, and set up in the Temple of *Serapis* at *Thebes* in *Egypt*, of which¹ they relate an incredible Story: For it is said that the Mouth of this Statue, when first touch'd by the Rays of the rising Sun, sent forth a sweet and harmonious Sound, as tho' it rejoic'd when its Mother *Aurora* came. But at the setting of the Sun, it sent forth a low melancholy Tone, as tho' it lamented its Mother's Departure.

And thus I have told you, *Palaophilus*, all things which I thought useful, concerning the *Celestial* Gods and Goddeses.

P. How much am I indebted to you for this, my most kind Friend? But what now? Are you going away? will you not keep your Word? Did you not promise to explain all the fabulous Images *Pantbeon*?

M. Never trouble your self; what I undertake, I will surely perform. But wou'd you have us stay here all day without our Dinner? Let us dine, and

¹ Lucian. in Philopseu. Tzetzes Chil. 6.

we will soon return again to our Business. Come, you shall dine with me at my House.

P. Excuse me, Sir, I will not give you that trouble, I had rather dine in my own Inn.

M. What do you talk of Trouble? I know no Person, whose Company is more obliging and grateful. Let us go I say: You are not your own Master to Day. Obey then.

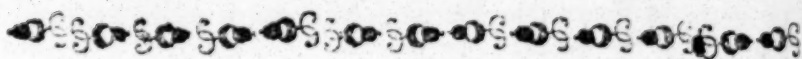
P. I do so. I wait upon you.



P A R T



PART II.



CHAP. I.

SECT. I.

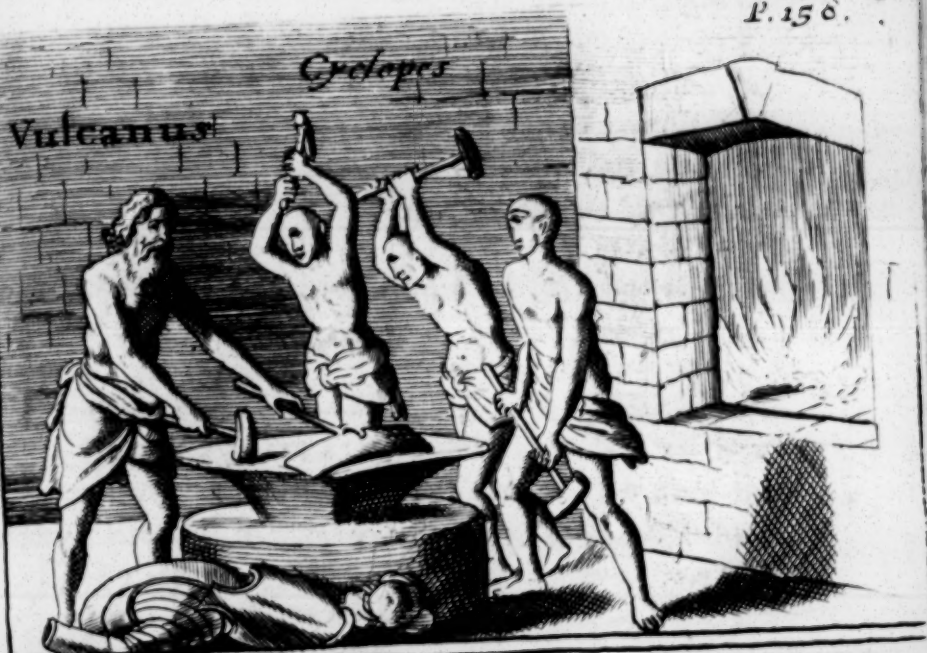
*Of the Terrestrial Deities. SATURN.
His Image.*

NOW certainly, since we have^d dined so well, you will speak and I shall mind better. Come on. Whereabouts will you have me look?

M. Look upon the Wall on the Right-hand; because it will be ill Luck to begin from the Left. Upon that Wall which is the Second Part of the *Pantheon*, as well as of our Discourse, you see the *Terrestrial* Deities divided into two sorts; for some of them in habit both the Cities and the Fields indifferently, and are called in general *The Terrestrial Gods*.

¹ *Dii Terrestres urbes & campos promiscue incolunt.*

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But the others live only in the Countries and the Woods, and are properly call'd *the Gods of the Woods*. We will begin with the first.

Of the *Terrestrial Gods* (which are so call'd, because their Habitation is in the *Earth*) the most celebrated are *Saturn, Janus, Vulcan, Æolus, and Momus*. The *Terrestrial Goddesses* are *Vesta, Cybele, Ceres, the Muses, and Themis*; they are equal in number to the *Celestial Gods and Goddesses*. We will begin with the eldest, *Saturn*, whose Image you see there.

P. Is thar decrepid, wrinkled, old Man, *Saturn*,² with a long Beard, a hoary Head: His Shoulders are bow'd like an Arch, and his Jaws are hollow and thin, his Eyes are full of Corruption, and his Checks sunk, his Nose flat, his Forehead full of Furrows, his Chin turning up, his Lips black and blue, his little Ears flagging, and his Hands crooked; 3 his Right-hand holds a rusty Scythe, and his Left-hand a Child, which he is about to devour?

¹ Dii autem sylvestres rure tantum & in sylvis degunt.

² Vi g. 7. Æneid. 3 Martian. apud Liliu Gyrard.

S E C T. II.

His Family and Actions.

IT is indeed *Saturn*, the Son of *Terra* (or *Vesta*) and *Cælum*.¹ *Cælus*, or *Cælius*,² who was the Son of *Æther* and *Dies*, and the ancientest of all

¹ Græce dicitur *Ζεύς*.² Nonn. lib. 21. Dionys. Laet. Placid. in Thebaid. l. 6.

the Gods. This *Cælum* according to the Story) married his own Daughter *Vesta*, and begat many Children of her: The most eminent of which was *Saturn*, whose Brothers were the *Cyclops*, *Oceanus*, *Titan*, the ¹ hundred handed Giants and divers others; his Sisters were *Ceres*, *Tethys*, and *Ops* or *Rhea*; (whom he afterwards marry'd.) The Sisters perswaded their Mother *Vesta* to exclude *Titan* or *Titanus* the eldest Son, and to appoint *Saturn* Heir of his Father's Kingdom. When *Titan* saw the fix'd Resolution of his Mother and Sisters, he would not strive against the Stream, but voluntarily quitted his Right and transferr'd it upon *Saturn*; under Conditions, that he should not bring up any Male Children, that so, after *Saturn*'s Death, the Kingdom might return to the Children of *Titan*.

P. Did *Saturn* accept that Condition?

M. He not only accepted, but very sincerely kept it, whilst he could; but at last his Design was prevented. For, when his Wife *Ops* perceiv'd that her Husband devour'd all her Male Children; when she brought forth the Twins *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be nursed in Mount *Ida* by the Priestesses of *Cybele*, who were call'd *Curetes* or *Corybantes*: It was their Custom to beat Drums and Cymbals while the Sacrifices were offer'd up, and the noise of them hindred *Saturn* from hearing the Cries of *Jupiter*. By the same Trick she also sav'd *Neptune* and *Pluto* from her devouring Husband.

P. Was this Artifice ever discover'd to *Saturn*?

M. Yes, and he demanded the Boy of *Ops*. But

Ops wrapp'd up a Stone in Swadling Cloths and deliver'd *that* to her Husband to be devour'd instead of *Jupiter*, and *Saturn* swallow'd it down in a moment.

P. What did *Titan* do, when he saw himself cheated, and the Agreement broken?

M. To revenge the Injury done to him, he rais'd Forces, and brought them against *Saturn*, and making both him and *Rhea* Prisoners, he bound them, and shut them up together in ¹ *Hell* where they lay, till *Jupiter* a few years after overcame the *Titans*, and set his Father and Mother again at Liberty.

P. I suppose that *Saturn* remember'd this Kindness, and favour'd *Jupiter* afterwards.

M. On the contrary, he strove to take away his Life; ² because he heard by an Oracle, that he should be driven out of his Kingdom by a Son, as in reality he was afterward. For *Jupiter* deposed him from the Throne, and expelled him the Kingdom; because he had conspired to take away his Life. ³ Besides this, when he found *Saturn* almost drunk with Mead, he bound him and gelded him, as *Saturn* had gelt his Father *Calum* before with his Sickle.

P. And whither did *Saturn* go after he had lost his Kingdom?

M. Into *Italy*; ⁴ which was heretofore call'd *Saturnia* from him. He liv'd there with King *Janus*; and that Part of *Italy*, in which he lay hid, was afterwards called *Latium*. and the People *Latini*:

¹ In Tartaro. ² Enn. in Enemero. ³ Stat. 8. Thebaid. Claud. 1. de raptu Proserpinæ. ⁴ Virg. Æn. 8. Cyprian. de-Idolorum vanitate.

as ¹ *Ovid* observes. King *Janus* made *Saturn* Partner of his Kingdom, upon which ² *Saturn* reduc'd the wild People (who wandered up and down before like Beasts) to civil Society, and joyned them to each other as it were in *Chains of Brass*, that is by the *Brass-Money* which he invented; and therefore on one side of the *Money* was stamp'd a *Ship*; because *Saturn* came thither in a *Ship*; and on the other side was stamped a *Janus Bifrons*. But altho' the *Money* was *Brass*, ⁴ yet this was the golden Age in which *Saturn* lived, when (as ⁵ the Poets, who magnifie the Happiness of that Age, would perswade us) the Earth without the Labour of Plowing and Sowing brought forth its Fruits, and all things were common to all; there were no Differences nor Contentions amongst any; for every thing happen'd according to every Body's Mind. ⁶ *Virgil* hath given an elegant Description

¹ *Inde diu Genti mansit Saturnia nomen:*

Diffusa fuit Latium terra, latente Deo.

Fast. l. 1.

The Name *Saturnia* thence this Land did bear,
And *Latium* too because she shelter'd here.

² *Diodor. l. 5. Biblioth.*

³ *At Bona posteritas puppim signavit in are;*

Hospitis adventum testificata Dei.

Ovid. Fast. l. 3.

A Ship by th' following Age was stamp'd on Coin,
To shew they once a God did entertain.

⁴ *Virg. l. Georg. 5 Vide Tibul. Hesiod. Pherecrat. Trog. ap. Justin. lib. 41. Martial. lib. 12. Epig. 73.*

⁶ *Primus ab aethereo venit Saturnus Olympo,
Arma Fovis fugiens, & regnis exul adeptis.*

*Is genus indocile, ac dispersum monibus altis
Composuit, legesque dedit. Latiumque vocari
Maluit, his quoniam latuisset tutus in oris,
Aureaque ut perhibent illo sub rege fuere
Sacula, sic placida populos in pace regebat.*

of this happy Age, in the Eighth Book of his *Aeneid*. ¹ Ovid likewise describes it, and ² Virgil again in another Place.

Then Saturn came, who fled the Powers of Jove,
Robb'd of his Realms and banish'd from above.
The Men, dispers'd on Hills, to Town he brought,
And Laws ordain'd and civil Customs taught :
And Latium call'd the Land where safe he lay,
From his unduteous Son, and his usurping Sway.
With his Wild Empire, Peace and Plenty came ;
And hence the Golden Times deriv'd their Name.

¹ Signabat nullo limite fossor humum. *Amor. l. 3.*

The Delver made nor Bound, nor Balk.

² Nec signare quidem aut partiri limite campum

Fas erat

Georgic. lib. 1.

No Fences parted fields, no Marks, nor Bounds

Distinguish'd Acres of litigious Grounds.

S E C T. III. Names of Saturn.

MAny derive the Name *Saturnus* or *Saturnus* (as they anciently pronounced it), from *Sowing*, because he first taught the Art of *Sowing* and *Tilling* the Ground in Italy ; and therefore he was esteem'd the God of *Husbandry*, and called by the Romans *Stercutius* ; because he first fatten'd the Earth with Dung. He is therefore painted with a *Sickle*, with which the Meadows are mowed, and the Corn is cut down. This *Sickle* was thrown into *Sicily*, and there fell within a City, which was formerly called *Trepanum*, and since *Trepano* from thence : Tho' others affirm that this City had its Name ³ from that *Sickle* which *Ceres* had from

¹ Saturnus dictus est a *Satu*, sicut a *Portu* Portunus, & a *Nuptu* Neptunus. Festus. Servius in 7. *Aeneid*, Lips. 3. Saturnal. ² Falx enim Græce dicitur *σπίπαιον* Apollod. 1. 4. Argon. ³ Ovid 3. *Fastorum*.

Vulcan, and gave the *Titans* when she taught them to mow. But others say, the *Town* had its Name, because it was crooked and hollow, like a Sickle. Indeed *Sicily* is so fruitful in Corn and Pasture, that the Poets justly imagined that the Sickle was kept there.

2. Again, *Saturnus* is derived from that ¹ Fullness which is the Effect of his Bounty when he fills the Bellies of the People with Provision; as his Wife was called *Ops*, ² because she helps the hungry. Others affirm that he is called *Saturn* ³ because he is satisfied with the Years that he devours; for *Saturn* and *Time* are the same.

3. Lastly, others think that this Name is given him, because he is ⁴ the Former of the Mind; because he creates Sense and Understanding in the Minds of Men, and perfects them with Precepts and Prudence.

¹ a Saturando quasi saturet populos annona. ² quod Esurientibus opem ferat. ³ quod ipse saturetur annis quos ipse devorat. Cicero 2. de Nat. Deorum. ⁴ Saturnus, quasi fator ^{est}, id est, qui mentem sensumque creat. Apollonphan. apud Fulgentium.

S E C T. IV.

The Sacrifices and Festivals, Saturnalia.

MEN only were sacrific'd to *Saturn*; because he was delighted, as they thought, with human Blood: Wherefore the *Gladiators* were placed under his Protection, and fought at his Feasts. ¹ The *Romans* esteem'd him an infernal God, as *Plutarch*

¹ Macrob. 1. Saturnal. c. 10. Tertull. de testimonianim. & de Pallio.

says;

says; because the Planet *Saturn* is malignant and hurtful; yet he is commonly reckoned a Terrestrial God. Those who sacrificed to him had their Heads bare; and his Priests wore Scarlet Garments. On his Altar were placed Wax Tapers lighted; because by *Saturn* Men were reduced from the Darkness of Error to the Lights of Truth.

The Feasts 1 *Saturnalia*, in the Greek Language *Κέβρια*, [*Cronia*] were instituted either by *Tullus*, King of the *Romans*; or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Consuls. 2 Till the time of *Julius Cæsar*, they were finished in one Day, on the nineteenth of *December*. But then they began to be celebrated in three Days, and afterwards in four or five, by the Order of *Caligula*; and some write, that they have lasted seven Days. And from hence they called these Days 3 the first, the second, and the third Festivals of *Saturn*, &c. And when these Days were added to the Feast, the first Day of celebrating it was the seventeenth of *December*.

Upon 4 these Festival Days, 1. The *Senate* did not sit. 2. The *Schools* kept Holy-day. 3. Presents were sent to and fro amongst Friends. 4. It was unlawful to proclaim War, or execute any Offenders. 5. Servants were allow'd to be jocular and merry towards their Masters; as we learn from 5 *Ausonius*. 6. Nay, the Masters waited on the

1 Dion. Halicarn. lib. 2. 2 Lips. Sat. 1. Dio. l. 59. & 60. Suet. in Calig. Cicero ad Attic. 13. Epist. 50. 3 prima, secunda, tertia *Saturnalia*. 4 Martial. 7. Epigr. 27. Plin. 8. Epist. 7. Mart. passim. Dio. l. 58. Athen. 14. Senec. Ep.

3 *Aurea nunc revocet Saturni Festa December*

Nunc tibi cum Domino ludere, verna, licet. Eclog. de Men.

December now brings *Saturn's* merry Feasts,
When Masters bear their Sportive Servants Jest.

Servants, who sat at Table, in Memory of that Liberty which all enjoy'd in ancient times in *Saturn's* Reign, when there was no Servitude. 7. Contrary to the Custom, ¹ they wash'd them as soon as they arose, as if they were about sitting down to Table. 8. And lastly, ² they put on a certain Festival Garment, call'd *Synthesis*, like a Cloak of Purple or Scarlet Colour, and this Gentlemen only wore.

¹ Tertul. apud Lips. ² Petron Arbiter.

S E C T. V.

The Historical Sense of the Fable. By Saturn is meant Noah.

ALtho' it is generally said, that ¹ *Saturn* was *Nimrod*, the Founder of the Empire of *Babylon*; yet I am more inclined to believe the Opinion of *Bochartus*, ² who maintains that *Saturn* and *Noah* were the same. These Reasons which he brings seem perswasive:

1. In the time of *Noah*,³ the whole Earth spake *one Language*, and the ancient *Mythologists* say that the Beasts understood this Language. And 'tis said that in *Saturn's* Age, there was but *one Language*, which was common to Men and Brutes.

2. *Noah* is call'd in the *Hebrew* Language, ⁴ *a Man of the Earth*, that is an *Husbandman*, according to the usual Phrase of Scripture, which calls a

¹ Berosus l. 3. ² Bochart in suo Phaleg. l. 1. c. 1. ³ Genesis 11. ⁴ Plato in Politicis. ⁵ Vir terræ, Genesis 9. 20.

Soldier ¹ a Man of War; a strong Man, ² a Man of the Arms; a Murderer, ³ a Man of Blood; an Orator, ⁴ a Man of Words; and a Shepherd, ⁵ a Man of Cattle. Now Saturn is justly call'd a Man of the Earth, because he marry'd Tellus, whose other Names were Rhea and Ops.

3. As Noah was the first Planter of Vineyards, so the ⁶ Art of cultivating Vines and Fields, is attributed to Saturn's Invention.

4. As Noah was once overcome with Wine, because perhaps he never experienced the Strength of it before; ⁷ so the Saturnals did frequently drink excessively, because Saturn protected drunken Men.

5. As Noah curs'd his Son Ham, because he saw his Father's Nakedness with Delight; ⁸ so Saturn made a Law, that whosoever saw the Gods naked, should be punish'd.

6. Plato says ⁹ that Saturn and his Wife Rhea and those with them were born of Oceanus and Thetis: And thus Noah, and all that were with him, were as it were new born out of the Waters of the Deluge, by the help of the Ark. And if a Ship was stamp'd upon the ancient Coins, ¹⁰ because Saturn came into Italy in a Ship; surely this Honour belong'd rather to Noah, who in a Ship preserv'd the Race of Mankind from utter Destruction.

¹ Joshua 5. 4. ² Job 22. 8. Vir. Brachiorum. ³ 2 Sam. 16. 17. ⁴ Exodus 10. ⁵ Genesis 46. 32, ⁶ Aurel. Victor. de Origine gentis Romanæ. ⁷ Macrob. Saturnal. 1. c. 6. Lucian in Ep. Sat. ⁸ Callimachus in hymn. ⁹ Κεῖν & ἡ Πεία & ὁ σοὶ μετὰ τούτων &c. id est: Saturnus & Rhea & qui cum illo fuere ex Oceano & Thetide nati perhibentur. Plato in Timæo. ¹⁰ Plutarch in Πρωμαϊκοῖς

7. Did *Noah* foretell the Coming of the Flood? So ¹ did *Saturn* foretell, that there should be great Quantities of Rain, and an Ark built, in which Men and Birds, and creeping things should all sail together.

8. *Saturn* is said to have devour'd all his Sons but these three, *Jupiter*, *Neptune* and *Pluto*. So *Noah*, the Pastor and Prophet, and, as it were, the Father of all Mortals, may be said to have condemned and destroy'd all Men, ² because he foretold that they would be destroy'd in the Flood. For in the Scripture Phrase, the Prophets are said to *do the things which they foretell shall be done hereafter*. Thus when the ³ Prophet says, *When I came to destroy the City*; he means, *when I came to foretell, that the City should be destroy'd*. But as *Saturn* had three Sons left to him not devour'd; so had *Noah* three, *Sem*, *Cham*, and *Japhet*, who were not destroy'd in the Flood.

Furthermore, these Reasons may persuade us that *Noah's* Son *Cham* is *Jupiter*: 1. His Hebrew Name *Ham*, is by many call'd *Cham*, from whence it is plain, the Egyptians had the Name ἀμὲν [*Amoun*] and the Africans *Ammon* or *Hammen*. 2. *Cham* was the youngest Son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is ⁴ feign'd to be the Lord of the Heavens; thus *Cham* had *Africa*, which Country is esteem'd nearer the Heavens than other Countries, because it has the Planets vertical. 4. *Jupiter* gelded his Father

¹ κερὺν ὁ προσημύνην ἔσεσθαι τῆς τοῦ ὕδατος ὁμιλίας, &c. id est: Saturnus prænuñciat magnam imbrium vim tuturam, & fabricandam esse arcam, & in ea cum volucribus, reptilibus, atque jumentis esse navigandum. Alex. Polyhistor. ap. Cyril. contra Jul. l. 1. ² Hebrews 11. 7. ³ Ezekiel. 43. 2. ⁴ Callimach. Hymn. ad Jovem, Lucan. 2. 9.

which Story seems to be taken from the twenty second Verse of the nineteenth Chapter of *Genesis*, where it is written, *and Ham saw the Nakedness of his Father, and told*; or *and cut off*, ¹ for so it might, by Mistake, be read in the *Hebrew* Tongue, by altering only one or two Vowels.

Japhet is the same with *Neptune*; ² for as *Neptune* had the Command of the Sea, so the *Islands* and *Peninsula's* fell chiefly to *Japhet's* Lot.

But how shall we prove that *Sem* was *Pluto*? What carry'd him into *Hell*? Not his Piety and Holiness, by which he excell'd his Brothers, and glorify'd his own Name. Perhaps, because he was so holy, and so great an Enemy to Idolatry, the Idolaters hated him whilst he liv'd, and endeavour'd to blacken his Memory when he died, by sending him to the *Stygian* Darkness, and putting into his hand the Scepter of *Hell*.

¹ *Et nunciavit*, vajagged, pro quo facile legi potuit vajaggod, id est, *abscidit*; tum maxime cum vocalia puncta nulladum erant subscripta consonantibus. ² *Lactantius de falsa Religione* l. i. c. i.

SECTION VI.

A Philosophical Sense of the Fable. Saturn, Time.

THE Greek ¹ Word signifying *Saturn* and *Time* differ only in one Letter, from whence it is plain, that by *Saturn*, *Time* may be meant.

¹ *Σάββαρον* Saturnus, *Χρόνος* Tempus.

And

And on this account ¹ *Saturn* is painted devouring his Children and vomiting them up again; as indeed *Time* devours and consumes all things which it has produced, which at length revive again, and are as it were renew'd.

Or else Days, Months and Years are the Children of *Time*, which he constantly devours and produces anew.

Sometimes he is painted in the midst betwixt two young Boys and two Girls; and *Time* is surrounded by the different Seasons of the Year, as Parents are by their Children.

Lastly, as *Saturn* has his *Scythe*, so has *Time* too, with which he mows down all things; neither can the hardest *Adamant* withstand the Edge thereof.

¹ Cicero 2 de Nat. Orph. in Hymn. ad Saturn. Æschyl' in Eumen.



CHAP. II

SECT. I.

JANUS. *His Image.*

P. **O** Strange! What is this? An Image with two Faces and one Head only!

M. It is so; and by those Faces he sees the things placed both before and behind him. It is *Janus* the ¹ *two faced God*; holding a Key in his Right-

¹ Bifrons Deus, Quid.

hand, and a Rod in his Left. Beneath his Feet you see twelve Altars. If he could lay aside that Rod and Key, perhaps, according to his Custom, he would express to you the Number Three Hundred with one Hand, and the Number Sixty Five by t'other ; by differently moving, bending and weaving his Fingers.

P. I do not thoroughly understand your Meaning.

M. You will presently clearly and perfectly understand both what I say, and what you see with your Eyes. Stay a little, till I explain the Four most remarkable Names of this God : For in so doing, I shall not only explain this Picture, but also tell you whatever things are necessary concerning *Janus* in this Place.

S E C T. II.

Names and Actions of Janus.

SOME¹ say that *Janus* was the Son of *Cælus* and *Hecate*. And that his Name was given him² from a word signifying to go or pass through. From whence it is, that *Through-fares* are call'd in the Plural Number, *Jani*, and the Gates before the Doors of Private Houses, *Januæ*. A Place at Rome was call'd *Jani*,⁴ where were three Images of *Janus*, in this place Usurers and Creditors alway met to

¹ Arnob. cont. Gentes ² Janus quasi Eanus ab eundo :
³ Unde fit, ut transitiones perviæ Jani (plurali numero) foresque in liminibus profanarum ædium januæ dicerentur.
 Cic. 2. de Nat. 3. ⁴ Acton. in Horat. l. 2. Sat. 8.

pay and receive Money. And this Place is mention'd both by ¹ Tully and ² Horace.

As he is painted with two Faces, so he is call'd by *Virgil* ³ *Bifrons* and by *Ovid* ⁴ *Biceps*. Because, so great was his Prudence, that he saw both the things past, and those which were future. Or else, because by *Janus* the World was thought to be meant, viewing with its two Faces the principal Quarters of it, the East and the West. He is also describ'd ⁵ with four Faces, from the four Quarters of the World; because he governs them by his Counsel and Authority. Or because, as he is Lord of the Day, with his two Faces he observes both the Morning and the Evening; as ⁶ *Horace* says.

When *Romulus* King of the *Romans* made a League with *Tatius* King of the *Sabines*; they set up an Image of *Janus Bifrons*, intending thereby to represent ⁷ both Nations between which the Peace was concluded. *Numa* afterwards built a Temple which had double Doors, and dedicated it to the same *Janus*.

¹ Viri opimi ad medium Janum sedentes. Cicero de Offic. ² Dempster in Paralip. ³ imus & summus Janus. Horat. l. 1. ep. 1. ⁴ Virg. 12. Æneid.

⁴ *Janus Biceps anni tacite labentis imago,*

Solus de superis, qui tua terga vides;

Thou, Double-Pate, the sliding Year dost shew,

The only God that thine own Back canst view.

⁵ *Quadrifrons.*

⁶ *Matutine pater, seu Janus, libentior audis,*

Unde homines operum primos vitæque labores

Instituunt —

Old *Janus*, if you please, grave two-fac'd Father,

Or else bright God o' th' morning, choose you whether,

Who dares the Lives and Toils of mortal Men.

Effecerant simulacrum Jano Bifronti quasi ad imaginem duorum populorum, Servius in 12. Æneid.

When

When *Falisci*, a City of *Hetruria* was taken, ¹ there⁶ was an Image of *Janus* found with four Faces; whereupon the Temple of *Janus* had four Gates. But of that Temple we shall speak by and by.

He was call'd *Turnkey* or *Club-bearer* [*Claviger*] from the *Rod* and *Keys* in his Hands. He held the *Rod*, because he was ² the *Guardian* of the *Ways*; and the *Key*, for these Reasons.

1. He was the Inventor of *Locks*, *Doors*, and *Gates*, which are call'd *Januæ*, after his Name; and himself is call'd ³ *Janitor*, because *Doors* were under his Protection.

2. He is the *Janitor* of the *Year*, and of all the *Months*; the first of which takes the Name of *January* from him. To *Juno* belong the *Calends* of the *Months*, and she committed them to his Care wherefore he is call'd by some *Junonius*, and

Martial takes notice, that the Government of the *Year* was committed to him; for which reason, ⁵ twelve *Altars* were dedicated to him, according to the Number of the *Months*; as there were also twelve small *Chappels* in his Temple. ⁶ The *Consuls* were, among the *Romans*, inaugurated in the Temple of *Janus*, who were from thence said ⁷ to open the *Year*. Upon the *Calends* of *January* (and as *Macrobius* says, on the *Calends* of *March*) a new

¹ captis Faliscis inventum est simulacrum Jani Quadri-frontis. Servius in 7. *Æneid.* ² Rector viarum, Lili. Gyraltus. ³ Græce Ουγγις.

⁴ Annorum, nitidique sator pulcherrime Mundi.

Gay Founder of the World and of our Years.

Mart l. 10. *Epigr.* 28.

⁵ Var lib. Human. Sidon. Apollin. c. 11. 7. 1. Sa. c.

12. ⁶ Sidon. ibid. ⁷ aperire annum. Vide Lexicog.

Laurel was hung upon the Statue of *Janus*, and the old Laurel taken away; of which Custom, *Ovid* makes mention.

Was this done because he was the Inventer of Laurel Garlands? *Pliny* thought not, but believed this Custom was occasion'd because *Janus* rules over the Year; ² *The Statue*, says he, of *Janus* which was dedicated by *Numa*, had its Finger so composed, as to signify the Number of Three hundred sixty five Days; to shew that *Janus* was a God, by his Knowledge in the Year, and Time, and Ages. ³ He had not these Figures described on his Hand, but had a peculiar way of numbring them, by bending, stretching or mixing his Fingers; of which Numeration many are the Opinions of Authors.

³. He holds a Key in his Hand, because he is, as it were, the ⁴ Door, thro' which the Prayers of Mankind have Access to the Gods. For, in all the Sacrifices, Prayers were first offer'd up to *Janus*. And *Janus* himself gives the same reason, ⁵ as we

¹ *Laurea Flaminibus, qua toto perstitit anno,*

² *Tollitur, & frondes sunt in honore novæ* Fast. l. 3.

The Laurel that the former Year did grace

T' a fresh and verdant Garland yields his place.

² *Quod Janus Geminus a Numâ Rege dica us digitis ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque alii legunt) dierum notâ, per significationem anni, temporis & ævi, se Deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. & Lil. Gyrald. 3 Tiraqu. Lil. Gyrald. Apuleii. 2 Apol. Sc. 4 Arnob. contra Gentes.*

⁵ ——— *Cur quamvis aliorum numina placem,*

Fane, tibi primum thura merumque fero?

Ut possis aditum per me, qui limina servo,

Ad quoscunque voles, inquit, habere deos. Ovid. Fast. l. 1.

Why is't that tho' I other Gods adore,

I first must *Janus* Deity implore?

Because I hold the Door, by which Access

Is had to any God you would address.

find in *Ovid*, why before Men sacrificed to any of the other Gods, they first offer'd Sacrifice to him. But *Festus* gives another reason why Prayers and Sacrifices were in the first place offer'd to *Janus*; to wit, *because Men thought* that all things took their Being from *Janus*, therefore they first made their Suplications to him as to a common Father. For tho' the Name ² *Father* is given to all the Gods, yet *Janus* was particularly call'd by this Name. He first built Temples and Altars, and instituted Religious Rites and ³ for that reason, amongst others, says one, in all Sacrifices they begin their Rites by offering Bread, Corn, and Wine to *Janus* before any thing is offer'd to any other Deity. Frankincense was never offer'd to him, tho' *Ovid* mentions it in the Verses adjoyned, which therefore he inserts either by Poetical License, or only in respect to the Sacrifices which were in use in his Time. For as ⁴ *Pliny* writes, They did not sacrifice with Frankincense in the Times of the *Trojans*. Neither does *Homer* in the least mention Frankincense, in any place where he speaks concerning Sacrifices; which so exact an Author would have never omitted, if it had been in use. Neither do I find a Greek Word that properly signifies *Thus*; for *Θύον* [*Thyon*] or *Θύειον* [*Thenion*] signifies not only *Thus*, but any odouriferous Smell. He was also call'd *Patulcius* & *Clausius*

¹ quod fuerit omnium primus à quo rerum omnium tactum putabant initium: id eo ei supplicabant velut parenti. *Festus*, l. 3 in verbo *Chaos*. ² *Virg.* *Æneid.* 8 *Juvenal.* Sat. 6. *Servius* in ² *Georg* ³ propterea que in omni sacrificio perpetua ei prælatio præmittitur, farqu- illi & vinum prælibatur, *Fab. Piët.* l. 1. de ant. lat. ⁴ *Il'acis* Temporibus Thure non supplicatum *Plin.* l. 13. c. 1. Vide *Dempst.* in *Paralip.* or

or *Patulcius* and *Clusius*; from ¹ opening and shutting; for in the time of the War *Janus's* Temple was open, but shut in time of Peace. This Temple was founded by *Romulus* and *Tatius*, as I said before. *Numa* ordain'd that it should be open'd when the *Romans* waged War, but shut when they enjoy'd Peace. It is open'd in time of War, because a Spring of warm Water arose out of the Place where this Temple stands, when *Romulus* fought with the *Sabines*, and forced the Enemy to march away; therefore in War they open'd that Temple, hoping for the same or the like Assistance; or, it may be, rather, ² because they that go to War, ought to think of Peace, and wish for a quick Return into their Native Country.

Ovid mentions both these Names of *Janus* in a ³ Distich, and *Virgil* describes ⁴ the manner and

¹ a patendo vel patefaciendo & claudendo. Servius in 1. *Æneid.* Claud. de Hon. 6. Conf. ² Serv. in 7. *Æneid.*

*Nomina ridebis, modonamque Patulcius idem,
Et modo sacrifico Clusius ore vocor.*

The Priest this Minute me *Patulcius* calls, and then
N-xt Moment me he *Clusius* names again.

³ *Sunt geminae belli portæ (sic nomine dicunt)
Religione sacrae & sævi formidire Martis.*

*Centum crei claudunt vestes aeternaque ferri
Robora; nec custos absistit limine Janus.*

*Has ubi certa sedet patribus sententia pugnae,
ipse Quirinali trabea cinctusque Gabino*

Insignis, referat stridentia limina Consul. *Æneid.* 1. 7.

⁴ Two Gates of Steel (the Name of *Mars* they bear)

And still are worshipp'd with Religious Fear,

Before his Temple stand; the dire Abode

And the fear'd Issues of the furious God,

Are fenc'd with Brazen Bolts; without the Gates

The wary Guardian *Janus* doubly waits.

occu-
li-

occasion of opening his Temple and the Consequences of shutting it again. It is very strange, that within the Space of Seven hundred Years, this Temple of *Janus* was shut only ² thrice; once by *Numa*; the Second by the Consuls *Marcus Attilius*, and *Titus Manlius*, after the *Carthaginian War*: And lastly, by *Augustus*, after the Victory at *Actium*.

Then when the sacred Senate votes the Wars,
The Roman Consul their Decree declares,
And in his Robes the sounding Gates unbars.

*Aspera tum positis mitescent sæcula bellis:
Cana fides, & Vesta, Remo cum fratre Quirinus
Fura dabunt: divæ ferro, & compagibus arctis
Claudentur belli portæ, Furor impius intus
Sæva sedens super arma, & centum vinctus abenis
Post tergum nodis, fremit horridus ore cruento.*

Then dire Debate and impious war shall cease,
And the stern Age be softned into Peace;
Then banish'd Faith shall once again return,
And Vestal Fires in hallow'd Temples burn;
And *Remus* with *Quirinus* shall sustain
The Righteous Laws, and Fraud and Force restrain.
Janus himself before his Fane shall wait,
And keep the dreadful Issues of his Gate,
With Bolts and Iron Bars. Within remains
Imprison'd Fury, bound in Brazen Chains;
High on a Trophy rais'd of useless Arms
He sits and threats the World with vain Alarms.

¹ Liv. 1. 2. Oros. 1. 5. cap. 12. Dio. 1. 51.

*An Explanation of the Fable. Janus, the
Emblem of Prudence*

WE may see in this Story of *Janus* (whom some call *Noah*, some *Ogyges*, some Priest, a Philosopher and a Divine; and some an ancient

¹ Munst. 2. Cosm. 9. Fab. Piët.

King of Italy, who was the Founder of the Town *Janiculum*) in this Fable of *Janus* we may behold, I say, the Representation of a very prudent Person; whose Wisdom, as ¹ Tully says, consists in the Remembrance of things past, and in the Foresight of things to come. The prudent Man ought therefore to have, as it were, two Faces; that, according to his natural Sagacity of Mind and Ripeness of Judgment, observing both things past and future, he may be able to discern the Causes and Beginnings, the Progress, and, as it were, the forerunning Accidents of all things; that he may be able to draw Likenesses, to make Comparisons, to observe Consequences, and perceive Futurities; and, by a wise Connexion of Causes and Events, be able to join things present with things to come, and things future with things past.

The Prudent Person has the Key of all things: Nothing is so obscure, that his Understanding cannot comprehend, nothing is so secret and private, that his Consideration and Care can't detect and lay open, nothing so hard and intricate, that his Quickness and Dexterity cannot explain and unfold. With this Key he examines all the ways of Business, and finds which are the most proper; he sees the Disposition of Times and the Exigences of Affairs; he removes the Difficulties and the Bars that lie in his way; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this Key he lays open for himself a Passage into the Friendship of others; he insinuates himself into the inward Re-

¹ In præeritorum memoria & providentia futurorum. Tul. de Senectute.

cesses of their Breasts; he learns their most secret Counsels, their most reserv'd Thoughts; he solves Mysteries, and penetrates things unknown, and seeks and finds and views Objects the most remote from the common Sense of the World.

Janus first instituted Altars, Temples, and Sacrifices. Thus it is a Sign of the highest Prudence and Understanding, to pay due Honour to the Almighty, to reverence his Power, to propagate his Worship, and magnify his Glory. And as Men offered first to *Janus* in all Sacrifices, because of his exemplary Holiness and Piety; so by how much the more Worship Men pay to God, by so much the more Honour shall they receive both from God and Men, as the Precepts and Examples in the Holy Scripture do abundantly testify.



CHAP. III.

SECT. I.

VULCAN.

P. **O** Heavens! I think I see a *Blacksmith* among the Gods, [See Plate the Seventh, p. 150]

M. Very true: He is both a *Smith* and a God, by Name *Vulcan*. He has a Shop in the Island *Lemnos*, where he exercises his Trade; and where, tho' he is a God himself, he made *Jupiter's* Thunder and the Arms of the other Gods.

P. If he was a God, what Misfortune drove him to the Forge, and ty'd him to such a nasty Employment?

M. His Deformity, I believe. ¹ He was born of *Jupiter* and *Juno*; some say of *Juno* only; and being contemptible for his Deformity, he was cast down from Heaven into the Island *Lemnos*, (whence he is call'd *Lemnius*) he broke his Leg with the Fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his Neck; he has ever since been lame. In requital of their kindness, he fix'd his Seat amongst them, and set up the *Craft of a Smith*; teaching them the manifold Uses of Fire and Iron; and from *softning* and polishing *Iron*, ² he receiv'd the Name *Mulciber* or *Mulcifer*.

This nasty deform'd Smith, which you will wonder to hear, obtain'd in Marriage the most beautiful Goddess *Venus*; and not long after, when he caught her and *Mars* committing Adultery, he link'd 'em together with Chains, and expos'd 'em to the Laughter of all the Gods; he desired mightily to marry *Minerva*, and *Jupiter* consented, yielding up the Virgin to the Will of this nasty Wretch. But she resisted his Attempts, and in the Struggle his *Nature* fell from him upon the Earth, and produc'd the Monster *Erichthonius*, *Erichtheus* or *Erickthoniscus*; who was a Boy with Dragons Feet; to hide the monstrous Deformity of which, he first invented Chariots. *Jupiter* (as I said) consented, that *Vulcan* should marry *Minerva*, if he could overcome her Modesty. For when *Vulcan* made Arms for the Gods, *Jupiter* gave him leave to chuse out of the Goddesses a Wife, and

¹ Phurnut. de nat. Deor. Hesiod. Lucian. de sacrific. Virg. Æneid. 6. ² mulcendo ferro. Vide Lucan. l. 1. 3 ita dictus ὁ τῆς ἐείδου καὶ χθονός ex contentione & terra. Vide Virg. 3 Georg. he

he chose *Minerva*. But he admonish'd *Minerva* at the same time to refuse him, and preserve her Virginity; as she did admirably well.

At *Rome* were celebrated the *Vulcania*, ¹ Feasts in Honour of *Vulcan*; in which they threw Animals into the Fire to be burnt to Death. The *Athenians* instituted other Feasts to his Honour call'd *Chalcea*. A Temple besides was dedicated to him upon the Mountain ² *Etna*, from which he is sometimes named *Etnens*. This Temple was guarded by Dogs, whose Sense of Smelling was so exquisite, that they could discern, whether the Persons that came thither were chaste and religious, or whether they were wicked: They used to meet, and flatter, and follow the good, esteeming them the Acquaintants and Friends of *Vulcan*, their Master; but they bark'd and flew at the bad, and never left off tearing them, till they had driven them away.

P. I have heard, unless I am mistaken, that this *Vulcan*, by *Jupiter's* Command, made a living *Woman*.—Is it true?

M. It is a comical thing to expect *Truth* in *Fables*. It is indeed feign'd, that the first Woman was fashioned by the Hammer of *Vulcan*, and that every God gave her some Present, whence she was call'd *Pandora*. *Pallas* gave her Wisdom, *Apollo* the Art of Musick, *Mercury* the Art of Eloquence, *Venus* gave her Beauty, and the rest of the Gods gave her other Accomplishments. ³ They say also, that when *Prometheus* stole Fire from Heaven, to animate the Man which he had made; *Jupiter* was incensed, and sent *Pandora* to *Promethus* with a sealed Box, but *Prometheus* would not receive it.

¹ Var. ap. Lil. ² Pollux l. 7. apud Lil. Gyr. ³ pauf. in At.

He sent her with the same Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*; and she, out of a Curiosity natural to her Sex, open'd it, which as soon as she had done, all sorts of Diseases and Evils, with which it was fill'd, flew amongst Mankind, and have infested them ever since. And nothing was left in the bottom of the Box, but *Hope*.

SECT. II. *The Cyclops, Servants to Vulcan.*

P. **W**HAT black, nasty, one-ey'd Fellows are those?

M. They are *Vulcan's* Servants, and work with him in his Shop. They were call'd ¹ *Cyclops*, because they had but one Eye, which was in the middle of their Foreheads, of a *Circular Figure*: *Neptune* and *Amphitrite* were their Parents. And the ² Names of three of them were *Brontes*, *Steropes* and *Pyracmon*; besides which there were many more whose Names are not mention'd, who all exercised ³ the Art of Smithery under *Vulcan*; as we are taught by *Virgil*.

¹ α κύκλῳ circulus, & ὁ ὀφθαλμὸς oculus

² *Ferrum exercebant vasto Cyclopes in antro, Brontesque, Steropesque, & nudus membra Pyracmon.*

On their Eternal Anvils here he found,
The Brethren beating, and the Blows go round. *Virg.*

³ — *Alii ventosis follibus auras
Accipiunt redduntque: alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multa vi brachia tollunt*

In numerum, versantque tenaci forcipe ferrum.

One stirs the Fire, and one the Bellows blows.

The hissing Steel is in the smithy drown'd;

The Grot with beaten Anvils groans around.

By turns their Arms advance, in equal time,

By turns their Hands descend, and Hammers chime.

They turn the glowing Mass with crooked Tongs:

The fiery Work proceeds with Rustic Songs. SECT.

S E C T. II.

Cacus and Cæculus, Sons of Vulcan and Polyphemus.

CAcus was the vilest of Rogues, his Name was given him ¹ from his Wickedness. He tormented all *Latium* with his Fires and Robberies; living like a Beast in a dismal Cave. He stole *Hercules* his Oxen, and dragg'd them backwards by their Tails into his Cave, that so the Track of their Feet might not discover this Repository of his Thefts. But *Hercules* passing by, heard the Lowing of the Oxen in the Cave, broke open the Doors, and seizing the Villain, ² put him to Death. ³ His

¹ *ἔκ τῆς κακῆς* a malo.

² ——— *Cacum in tenebris incendia vana vomentem; Corripit, in nodum complexus; & angit inhaerens Elisos oculos, & siccum sanguine guttur.* Virg. *Æn.* 8.

The Monster, spewing fruitless Flames, he found; }
He squeez'd his Throat, he wreath'd his Neck around, }
And in a Knot his crippled Members bound.
Then from their Sockets tore his burning Eyes;
Rowl'd on a heap the breathless Robber lies.

³ *Hic spelunca fuit vasto submoti recessu Semihominis Caci; facies quam dira tegebat Solis in accessum radiis; semperque recenti Cale tepebat humus; soribusque affixa superbis Ora virum tristi penlebant pallida tabo; Huic monstro Vulcanus erat pater: illius atros Ore vomens ignes magna se mole ferebat.*

'Twas once a Robber's Den, inclos'd around
With living Stone, and deep beneath the Ground.
The Monster Cacus, more than half a Beast,
This Hold, impervious, to the Sun, possess'd;
The Pavements ever foul with human Gore;
Heads, and their mangled Members, hung the Door.
Vulcan this Plague begot; and, like his Sire,
Black Clouds he belch'd, and Flakes of livid Fire.

Cave was so dark, that it admitted not the least Ray of Light. The Floor of it was red with the Blood perpetually shed upon it, and the Heads and Limbs of the Men he had murdered were fastned to the Posts of the Doors.

Cæculus also liv'd by Plunder and Robbery. He was so call'd from the Smallness of his Eyes, (it is thought the Noble Family of the *Cæcili* at Rome deriv'd their Original from him.) Whilst his Mother sat by the Fire, a Spark flew into her Lap; hereupon she grew big with Child, and within the usual time, she brought forth this Son; who was afterwards the Founder of the City *Prænestæ*.¹ Others say, that the Shepherds found *Cæculus* unhurt i'th' midst of the Fire, as soon as he was born; from whence he was thought the Son of *Vulcan*.

To these *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monster not unlike them, born of *Neptune*. For he had but one Eye in his Forehead like the *Cyclops*, he got his Living by Murders and Robberies, like *Cæcus* and *Cæculus*.

² This Monster drew four of *Ulysses's* Companions

¹ Virgil. *Æneid*. 7.

² *Visceribus miserorum, & sanguine vescitur atro.*
Vidi egomet, duo de numero cum corpora nostro
Prensa manu manâ, medio resupinus in antro,
Frangeret ad saxum: sanctique aspersa natarent
Limina: vidi atro cum membra fluentia tabo
Manderet, & tepidi tremere sub dentibus artus.
Erat impare quidem; nec talia passus Ulysses,
Oblitusque sui est libæus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, jaculique per antrum
Immensam, saniem eructans, ac frustra cruento
Per somnum commixta mero: nos magna precati
Namina, sortitque vices, una undique circum

into his Den, in Sicily, and devour'd them. He thought too that the rest of *Ulysses's* Servants could not escape his Jaws. But *Ulysses* made him drunk with Wine, and then with a Firebrand quite put out his Sight, and they escap'd.

Fundimur, & telo lumen terebramus acuto
Ingens: quod torvâ solum sub fronte latebat,
Argolici Clypei aut Phœbæ lampadis instar. Virg. Æn. 3.
 The Joints of slaughter'd Wretches are his Food;
 And for his Wine he quaffs the streaming Blood.
 These Eyes beheld, when with his spacious Hand
 He seiz'd two Captives of our Grecian Band;
 Stretch'd on his Back he dash'd against the Stones
 Their broken Bodies, and their crackling Bones.
 With sprouting Blood the Purple Pavement swims,
 While the Dire Glutton grinds the trembling Limbs.
 Not unreveng'd *Ulysses* bore their Fate,
 Nor thoughtless of his own unhappy State:
 For, Gorg'd with Flesh, and drunk with human Wine,
 Whilst fast asleep the Giant lay supine;
 Snoring aloud, and belching from his Maw
 His undigested, Foam and Morsels raw.
 We pray, we cast the Lots; and then surround
 The Monstrous Body, stretch'd along the Ground:
 Each, as he could approach him, lends a Hand
 To bore his Eye-Ball with a flaming Brand:
 Beneath his frowning Forehead lay his Eye,
 For only one did the vast Frame supply;
 But that a Globe so large, his Front it fill'd,
 Like the Sun's Disk, or like the Grecian Shield.

S E C T. IV.

*The Signification of the Fable. Vulcan a
 Symbol of Two sorts of Fire.*

THAT by *Vulcan* is understood Fire, the Name it
 self discovers, if we believe *Varro* who says,

1 Vulcanus quasi Volcanus, quod ignis per aerem voliter, vel a viâ violentia ignis. Var. ap. Lil. Gyr.

that

that the Word *Vulcanus* is derived from the Force and Violence of Fire. And therefore he is painted with a blue Har, ¹ which is a Symbol of the *Celestial* or *Elementary Fire*, which is by Nature clear, and unmix'd; whereas the *Common Fire* that is us'd on Earth, is weak, and wants continual Fuel to support it, and therefore *Vulcan* is said to be lame. ² He is said to have been cast down from Heaven; because the *Lightning* comes from the Clouds, and to have fall'n into *Lemnos*, because Lightning oft falls into that Island.

But let us a little consider the Flames of Love; for *Vulcan* married *Venus*. If you admire, wherefore so fair, so delicate, so beautiful a *Goddess* should be a Wife to so deform'd and black a *God*; you must suppose, that *Vulcan* is the Fire, and *Venus* the Flame: And is not the Union between Fire and Flame very proper? But this Fire is kindled in Hell, and blowed by *Cyclops*: And those who are addicted to *Vener*y, are set on fire with these Flames; for when a Flame kindled by the Eyes of a beauteous Woman sets the Breast on fire, how violent is the Combustion, how great the Havock, how certain the Destruction? Hence comes the Lover's Anguish: Deadness and Faintness overspread his Face, his Eyes are dull and heavy, his Cheeks meager and wan, his Countenance puts on the Paleness of Ashes, which are fatal Arguments of a spreading Fire within, that consumes and preys upon the interior Parts. But when Impudence has blown the Coals, so that Modesty can put no further Stop to the Rage and Violence

¹ Serv. 8. *Æneid*. Euseb. de præp. Evang. ² Servius ibid.

ence of this Flame : When this hellish Off-spring breaks forth, and by degrees gathers Strength Good God! How does it spread, rage and encrease? With what Fury and Violence does it bear down and destroy every thing? By this Flame *Semele* was consum'd; *Hercules's* Strength was an easy Prey to it; and hereby the strongest Towers, and stateliest Palaces of *Troy* were consum'd and reduc'd to Ashes.

Have you given your self up to *Venus*? She will make you a *Vulcan*: She will make you filthy, nasty, and black as Hell; she will darken your Understanding, tho' you are in the midst of Fire: For the Fire of *Venus* gives no Light, but brings the greatest Darknes; it freezes and stupifies the Soul, while the Body is thaw'd and melted into Pleasures. How sad is the Fate of an effeminate Man? His Toil and Labour is like the Work of *Vulcan*; for he who desperately loves a Woman, takes a burning Iron into his Breast, his House is a Forge, he labours and toils to soften her Temper, more than *Vulcan* sweats to fashion the hardest Steel; he neglects the Care of himself to make her fine and handsome: Again, how many Estates are melted in Lust's Furnace? How many Possessions reduc'd to Ashes, till nothing but Dross is left, and the Nobility and Honour of their Families disappear and vanish in Smoke?

No Fuel can satisfy this Fire; the Heat of it never decreases, it never cools: For *Venus* blows it with Sighs, kindles it with Tears, and foment it with proud Disdain and Coldness. Her Kindness is Cruelty, her Pride is ensnaring. What Wonder is it then, that so many *Vulcans*, not only in *Lemnos*,
but

but every where, make Thunder at this Forge, which will fall on their own Heads ; by which they are cast headlong from Heaven to Earth, that is, from the highest degree of Happiness to the lowest Vale of Misery : From which Fall comes Lameness never to be cured, these are the Effects of the Love of *Venus*. If you will not believe me, believe the Poet, who in a witty Epigram says the same thing.

Ἰδὼν ἔχεις τὸν Ἐρῶτα γυναικα δὲ τῷ Ἀρεσδίτῳ
 Οὐκ ἀδίκως χαλκεύ τον πόδα χολόν ἔχεις
Cupid is Vulcan's Son, Venus his Wife,
 No Wonder then he goes lame all his Life.



C H A P. IV.

S E C T. I.

Æ O L U S.

L E T us now *blow out the Fire with the Wind*, and bring up *Æolus* after *Vulcan*. For he who stands next him is *Æolus* the God of the Winds, begotten by *Jupiter* of *Acesta* or *Segesta* the Daughter of *Hippota* ; from whom he is nam'd *Hippotades*. He dwelt in one of those seven Islands, which from him are call'd *Æolie* ; and sometimes *Vulcania*. He ² was a skilful Astronomer, and an excellent natural Philosopher, he understood more particularly the Nature of the Winds : And because from the Clouds of Smoke of the *Æolian*

¹ Ovid. *Metam.* 11. ² *Palæphat. de incredibil. Var.*
 & *Strabo ap. Serv.*

Islands, he foretold Winds and Tempests a great while before they arose, it was generally believ'd that they were under his Power, and that he could raise the Winds or still them, as he pleased. And from hence he was stiled Emperor and King of the Winds (the Children of *Astræus* and *Aurora*) ¹ *Virgil* describes *Juno* coming to him, at his Palace, of which he gives a Description in beautiful Verse.

1 Nimborum in patriam, loca fœta furentibus Austris,

Æoliam venit: Hic vasto Rex Æolus antro

Luctantes ventos, tempestateque sonoras

Imperio premit, ac vinclis & carcere frænât.

Illi indignantes, magno cum murmure montis

Circum claustra fremunt: celsa sedet Æolus arce,

Sœpira tenens, mollisque animos & temperat iras.

Ni faciat, maria ac terras, cælumque profundum

Quippe ferant rapidi secum, verrantque per auras.

Sed pater omnipotens speluncis abdidit atris,

Hoc metuens, molemque, & montes insuper altos

Imposuit, Regemque dedit, qui fœdere certo

Et premere, & laxas sciret dare jussus habenas.

Thus rag'd the Goddess, and with Fury fraught,

The Restless Regions of the Storms she sought,

Where, in a spacious Cave of living Stone,

The Tyrant Æolus from his airy Throne,

With Pow'r Imperial curbs the struggling Winds,

And sounding Tempests in dark Prisons binds.

This way, and that, th' impatient Captives tend.

And, pressing for Release, the Mountains rend;

High in his Hall th' undaunted Monarch stands,

And shakes his Scepter, and their Rage commands,

Which did he not, their unresisted Sway

Would sweep the World before them in their way:

Earth, Air and Seas thro' empty space would rowl.

And Heaven would fly before the driving Soul.

In fear of this, the Father of the Gods

Confin'd their Fury to those dark Abodes,

And lock'd them safe, oppress'd with Mountain-Loads.

Impos'd a King, with Arbitrary Sway,

To loose their Fetters, or their Force allay. CHAP.



C H A P. V.

M O M U S.

P. **W**H O is this *Man*, and what is his Name?

M. Do you expect a *Man* among the Gods? The Name of this God is *Momus*, which Word in the Greek Tongue signifies a *Jester*, a *Mocker*, a *Mimick*; for that is his Business. He follows no Employment, but lives an idle Life; yet nicely observes the Actions and Sayings of the other Gods, and when he finds them doing amiss, or neglecting their Duty, he censures, mocks and derides them with the greatest Liberty.

Neptune, *Vulcan* and *Minerva* may witness the Truth of this. They all contended which of them was the most skilful Artificer; whereupon *Neptune* made a Bull, *Minerva* a House, and *Vulcan* a Man; they made *Momus* Judge between them; but he chid them all three. He accused *Neptune* of Imprudence; because he placed not the Bulls Horns in his Forehead before his Eyes; for then the Bull might give a stronger and a surer Blow. He blam'd *Minerva*, because her House was immoveable, so that it could not be carried away, if by chance it was placed among ill Neighbours. But he said, that *Vulcan* was the most imprudent of 'em all, because he did not make a Window in the Man's Breast, that we might see

Μῶμος ἱριφρορὴν significat.

what

what his Thoughts were, whether he design'd some Trick, or whether he intended what he spoke.

P. Who were the Parents of *Momus*?

M. ¹ *Nox* and *Somnus* begat him. And indeed it is a Sign of a dull drowsie torrid Disposition, when we see a Man censuring and disliking the Actions of all other Men, when nothing but God is wholly perfect, something is wanting to every thing, so that every thing is defective and liable to censure.

¹ Hesiod. in Theogon.



CHAP. VI.

SECT. I.

The Terrestrial Goddesses. VESTA.

SHE, ¹ whom you see sitting and holding a Drum, is the Wife of *Cælum*, and the Mother of *Saturn*. She is the eldest of the Goddesses. [See Plate the sixth, p. 151.]

P. If she is the Wife of *Cælum*, why is she placed among these *Terrestrial* Goddesses, and not amongst the *Celestial* rather?

M. Because this Goddess ² *Vesta* is the same with *Terra*, and has her Name ³ from Cloathing, because *Plants and Fruits are the Cloathing of the Earth*. Or, ⁴ according to *Ovid*, the Earth is called *Vesta* from

¹ Virg. 9. *Æneid*. ² Plut. l. 1. *Prim. inge*. ³ quod plantis frugibusque Terra vestiatur. ⁴ *Vesta vi stando dicitur*.

Sic vi terra sua, vi stando Vesta vocatur. Ovid. Fast. l. 6.

By its own Strength supported *Terra* stands.

Hence it is *Vesta* nam'd.

its Stability, because it supports its self. She sits¹ because the Earth is immovable, and is placed in the Centre of the World. *Vesta* has a Drum, because the Earth contains the boisterous Winds in its Bosom. And divers Flowers weave themselves into a Crown, with which her Head is crowned. Several kind of Animals creep about and fawn upon her, because the Earth is round; *Vesta's* Temple at *Rome* was also round, and some say that the Image of *Vesta* was Orbicular in some places, and² *Ovid* says her Image was rude and shapeless. And from hence round Tables were anciently call'd³ *Vestæ*, because, like the Earth, they supply all necessaries of Life for us. ⁴ It is no wonder that the first Oblations in all Sacrifices were offer'd to her, since whatsoever is sacrificed springs from the Earth. ⁵ And the *Greeks* both began and concluded their Sacrifices with *Vesta*; because they esteem'd her the Mother of all the Gods.

P. I wish that you would resolve one Doubt, which I still have concerning this Goddess. How can *Vesta* be the same with *Terra*, when nothing is more frequent amongst Mythologists, than to signify *Fire* by *Vesta*?

M. I perceive I do not deal with a *Novice*: I will satisfy your doubts. There were two *Vesta's*, the Elder and the Younger. The first of whom I

¹ Var. ap. Aug. 7. de Civ. Cicero de somno Hecat. Miles. general. Phurnutius.

² *Effigiem nullam Vesta nec Ignis habet.* Ovid. Fast. 1. 6. No Image *Vesta's* shape can e'er express,
Or Fire's ———

³ Plutarch. in sympos. ⁴ Hom. in hymn 5 ap. Lil. Gyr.
⁵ Strabo.

have been speaking, was the Wife of *Cælum*, and the Mother of *Saturn*. The second was the Daughter of *Saturn* by his Wife *Rhea*. And as the first is the same with *Terra*, as I have already said, so the other is the same with *Ignis*. And ¹ her Power was exercised about Altars and Houses. The Word *Vesta* is often put for Fire it self, for it is derived from a ² Greek Word which signifies a *Chimney*, a *House*, or *Houſhold Gods*. ³ She is esteem'd the *President* and *Guardian of Houses*, and one of the *Houſhold-Deities*, not without reason ; ſince ſhe invented the Art of Building of Houses : And therefore an Image of *Vesta*, to which they ſacrificed every Day, was placed before the Doors of the Houses at *Rome*, and the Places where theſe Statues were ſet up were call'd *Vestibula* from *Vesta*.

This Goddeſs was a Virgin, ⁴ and ſo great an Admirer of Virginity, that when *Jupiter* her Brother, gave her liberty of asking what ſhe would ; ſhe asked, that *ſhe might always be a Virgin, and have the firſt Oblations in all Sacrifices*. Wherein ſhe not only obtained her Deſire, but receiv'd this further Honour ⁵ among the *Romans* ; that a *perpetual Fire* was kept in her Temple, amongſt the ſacred *Pledges of the Empire* ; not upon an Altar, or in the Chimneys, but in earthen Veſſels, hanging in the Air ; which the *Vestal Virgins* tended with ſo much Care, that if by chance this Fire was extinguished, all publick and private Buſineſs was interrupted, and a

Hujus vis omnis ad aras & focos pertinet Cic. de nat. Deor. lib 2.² ducitur a Græco nomine ἑστία quod focum, penatem, domum ſignificat.³ Hom. in hymn. Virg. Æn. 2. & Georg. 1. Euphrasius in And. Terent. Ad. 4. Sc. 3.
⁴ Ariſtot. l. 2. Ariſtoph. in Vespis. ⁵ Val. Max. l. c. 4. Liv. l. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4. Syl. 3.

Vaeation proclaimed, till they had expiated the unhappy Prodigy with incredible Pains. ¹ And if it appear'd that the *Virgins* were the occasion of its going out by Carelessness, they were severely punish'd, and sometimes with Rods. Upon the *Kalends* of *March*, every Year, tho' it was not extinguished, they used to renew it, with no other Fire than that which was produced by the *Rays of the Sun*.

Ovid mentions both the Younger and the Elder *Vesta*. ² in the sixth Book of his *Fasti*.

¹ Idem c. 1. *Ovid* Fa. 3.

² *Vesta eadem est, & Terra: subest vigil ignis utrique,*

Significant sedem Terra Focusque suam.

Vesta and Earth are one, one Fire they share,

Which does the Centre of 'em both declare.

S E C T. II.

An Explanation of the Fable. The Younger Vesta the Vital Heat in the Body.

FROM hence we may conjecture, that when the Poets say, that *Vesta* is the same with *Fire*, the terrible, scorching, blazing Fire of *Vulcan's* Forge is not understood; nor yet the impure and dangerous Flames of *Venus*, of which we spake above; but a pure unmixt, *benign* Flame; so necessary for us, that *Human Life* cannot possibly subsist without it; whose Heat being diffus'd thro' all the Parts of the Body, quickens, cherishes, refreshes and nourishes us. A Flame really *sacred*, *heavenly* and *divine*; repaired daily by the Food which we eat; on which the Safety and Welfare of our Bodies depend. This Flame moves and actuates the whole Body; and cannot be extinguished, but when Life it self is extinguish'd together

ther with it. And then comes a lasting *Vacation*, and a certain End is put to all our Business in this World. But, if by our own Faults it is extinguished, we are guilty of our own Death, and deserve that our Memory should rot with our Bodies in the Grave, and that our Names should be entomb'd with our Carcasses; which would be an Affliction no less severe, than was the Punishment of the guilty *Vestal Virgins*, who were buried alive.



CHAP. VII.

SECT. I.

CYBELE. *Her Image.*

P. **S**Trange! Here is a Goddess whose ¹ Head is crown'd with Towers, what means this? Is she the Goddess of Cities and Garrisons?

M. She is the Goddess not of the Cities only, but of all things which the Earth sustains. ² She is the Earth it^{self}: On the Earth are built many Towers and Castles, so on her Head is placed a Crown of Towers. In her Hand she carries a Key, which perhaps you did not observe, ³ because in Winter the Earth locks those Treasures up, which she brings forth, and dispenses with so much plenty in the Summer. She rides in a Chariot, because the Earth hangs suspended in the Air, balanced and pois'd by its own Weight. But that Chariot is supported by Wheels,

¹ Lucr. l. 2, de regn. ² Servius 2. & 10. Æneid. ³ Ifid. l. 8.

because the Earth is a *voluble* Body, and turns round ; ¹ and it is drawn by Lions, and guarded by armed Men, because nothing is so fierce, so savage, or so ungovernable, but a motherly Piety and Tenderness is able to tame it, and make it submit to the Yoke. I need not explain why ² her Garments are painted with diverse Colours and figured with the Images of several Creatures, since every body sees that such a Dress is suitable to the Earth. [See Plate *the seventh.* p. 158.]

¹ Ovid. Fast. l. 4.

² Martian. Lil. Gyrard.

S E C T. III.

Names of C Y B E L E.

P. **I**S then this *Goddeſs* call'd *Terra*?

I M No, 1 the is call'd *Cybele*, and *Ops*, and *Rhea* and *Dyndymene*, and *Berecynthia*, and *Bona Dea*, (the good Goddess) and *Idaea*, and *Pefinuntia*, and *Magna Deorum Mater*, (the Great Mother of the Gods) and fometimes alfo *Vefta*. All thefe Names for different reafons, were given to the fame Goddess, who was the Daughter of *Cælum*, and of the elder *Vfta* ; and *Saturn's* Wife.

She is call'd *Cybele*, ² from the Mountain *Cybelus* in *Phrygia*, where her Sacrifices were instituted first. Or elle this Name was given her from the Behaviour of her Priests, who us'd ³ to dance upon their Heads, and toss about their Hair like Madmen, foretelling things to come, and making an horrible

¹ Propertius l. 3. Eleg. 16. ² Stephanus. Strabo. ³ *καὶ τὸ*
κρυβεῖν vel *κρυβεῖν*, id est, in caput saltare, Suid. Servius
in 3. *Aeneid*.

Noise,

Noise. They were named *Galli*, and this Fury and Outrage in prophesying is described by ¹ *Lucan* in his first Book.

Others again derive the Word *Cybele* from a ² *Cube*; because the Cube, which is a Body every way square, was dedicated to her by the Ancients.

She is call'd ³ *Ops*, because she brings Help and Assistance to every thing contain'd in this World.

Her Name ⁴ *Rhea* is derived from that Abundance of Benefits which without ceasing flow from her on every side.

⁵ *Dindymene* and *Dindyme*, is a Name given her from the Mountain *Dindymus* in *Phrygia*.

Virgil calls her ⁶ *mater Berecynthia* from *Berceynthus* a Castle in the same Country, and in the same place describes her numerous and happy Offspring.

She was by the *Greeks* call'd ⁷ *Pasithea*; that is, as the *Romans* usually named her, the Mother of

¹ — *crinemque rotantes*

sanguineum Populis ulularunt Distia Galli.

Shaking their bloody Tresses, some sad Spell

The Priest of *Cybel* to the People yell.

² *ὁ δὲ τῷ κύβῳ* Festus. ³ *quod opem ferat.* ⁴ *ἀ πᾶσι fluo,*
quod bonis omnibus circumfluat. ⁵ *Horat. l. i. carm.*

⁶ — *Qualis Berecynthia mater*

Invehitur curru, Phrygiæ turrata per urbes,

Leti Deum partu, centum complexa nepotes,

Omnes calicolas, omnes supera alta tenentes. *Æneid. 6.*

High as the Mother of the Gods in Place,

And proud like her, of an immortal Race;

Then, when in Pomp she makes the *Phrygian* Round,

With Golden Turrets on her Temples crown'd,

An hundred Gods her sweeping Train supply,

Her Offspring all, and all command the Sky.

⁷ *Pasithea, id est πᾶσι θεοῖς μητὴρ omnibus diis mater,*
Æneid. l. 2.

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all the Gods; and from the ¹ Greek Word signifying a Mother, her Sacrifices were named *Metron*, and to celebrate them was called *Metrazein*, in the same Language.

Her Name *Bona Dea* ² implies, that all good things necessary for the Support of Life proceed from her. She is also called *Fauna*, ³ because she is said to favour all Creatures: and *Fatua*, ⁴ because it was thought, that new-born Children never cry'd till they touch'd the Ground. ⁵ It is said, that this *Bona Dea* was the Wife of one King *Faunus*; who beat her with Myrtle-Rods till she died, because she disgraced her self, and acted very unfavourably to the Dignity of a Queen, by drinking up a Vessel of Wine, so that she became drunk. The King afterwards repented of his Severity; wherefore he deify'd his dead Wife, and paid her divine Honours. And for this Reason it was forbid, that any one should bring Myrtle into her Temple. ⁶ And in her Sacrifices, the Vessels of Wine were cover'd; and when the Women drank out of them, they call'd it Milk not Wine. ⁷ So extraordinary was the Modesty of this Goddess, that no Man ever saw her, except her Husband; or scarce heard her Name: wherefore her Sacrifices were perform'd in private, ⁸ and all Men were exclu-

¹ α μητήρ mater derivantur μυστήρια Cybeles sacra & μυστήρια sacra ea celebrare. Coel. Rud. l. 8. c. 17. ² *Bona* quod omnium nobis ad victum bonorum causa sit. Labeo ap. Lil. Sontag. 4 p. 143. ³ *Fauna* quod animantibus favere dicitur. ⁴ *Fatua* a fando, quod infantes non prius vocem emittere crederentur quam terram ipsam attigissent. ⁵ Sext. Clod. apud Lactant. Plut. in Probl. ⁷ Juvenal. Sat. 9.

a *Sacra Bonae maribus non adeunda Dea.*

No Men admitted were to Cybel's Rites. Tib. l. 1. Eleg. 6.

ded from the Temple. From the great Privacy observ'd by her Votaries, the Place in which her Sacrifices were perform'd, was call'd 1 *Opertum*, and the Sacrifices themselves were stiled 2 *Opertanea*, for the same Reason that *Pluto* is by the 3 Poets call'd *Opertus*. Silence was observed in a most peculiar Manner in the Sacrifices 4 of *Bona Dea*, as it was in a less Degree in all other Sacrifices; according to the Doctrine of the *Pythagoreans* and *Egyptians*, 5 who taught that God was to be worshipped in Silence, because from thence at the first Creation all things took their Beginning. To the same purpose *Plutarch* says, 6 *Men were our Masters, to teach us to speak; but we learn Silence from the Gods. From these we learn to hold our Peace, in their Rites and Initiations.*

She was call'd 7 *Idæa Mater*, from the Mountain *Ida* in *Phrygia*, or *Crete*, for she was at both Places highly honour'd: As also at *Rome*, whither they brought her from the City *Pefinus* in *Galatia*, by a remarkable Miracle. For when the Ship, in which she was carry'd, stopp'd in the Mouth of *Tiber*, the

¹ Cic. 1. ad Atticum & in Paradox. ² Plin. 1. 1. 10. c. 56.

³ *Nosse domos Stygias arcanæque Ditis Operti.*

To hear Hell's secret Counsels, and to know
Dark *Pluto's* Rites and Mysteries below. *Lucan.* 1. 6.

⁴ *Hinc mater cultrix Cybelæ, Corybantiaque ara,
Idæumque nemus: hinc fida silentia sacris,
Et juncti currum Domina subiere Leones.* *Æneid.* 1. 3.

Here *Cybele* the Mother of the Gods
With tinkling Cymbals charm'd the *Idæan* Woods,
She secret Rites and Ceremonies taught,
And to the Yoke the Savage Lions brought.

⁵ *Ap. de la Cerda* in *Æneid.* 3, ⁶ *Loquendi magistros
homines habemus, tacendi Deos: ab illis silentium accipien-
tes in initiationibus & Mysteriis.* *Plut. de loquac.* ⁷ *Luc.* 1, 2.

shall tell you, after I have observ'd, that when these Priests desired that a great Respect and Adoration should be paid to any thing, they pretended that it fell from Heaven; and they call'd those Images Διοπετῆς [*Diopete*] that is, *sent from Jupiter*. Of which sort were the *Ancile*, the *Palladium*, and the *Effigies* of this Goddess concerning which we now speak.

¹ Herod. l. 1.

S E C T. IV.

The Sacrifices of Cybele.

HER Sacrifices, like the Sacrifices of *Bacchus*,¹ were celebrated with a confused Noise of Timbrels, Pipes, and Cymbals; and the *Sacrificants* bowl'd, as if they were mad; they profan'd both the Temple of their Goddess, and the Ears of their Hearers, with their filthy Words and Actions. But the following Rites were peculiarly observ'd in her Sacrifices. ² Her Temple was open'd, not by Hands, but Prayers; none entred who had tasted Garlick: The Priests sacrific'd to her sitting and touching the Earth, and offer'd the Hearts of the Victims. And lastly, among the Trees, the *Box* and the *Pine* were sacred to her. The *Box*, because the Pipes used in her Sacrifices were made of it, ³ The *Pine*, for the sake of *Atys*, *Attes*, or *Attines*, a Boy that *Cybele*

¹ Apulei. 8. Metam. Claud. 2. de raptu. ² Serv. in 6. Æneid. Athen. ap. Lil. Gyrald. p. 143. Lil. Gyrald. synt. 4. p. 143 Lactant. p. in 8. Theb. ³ Serv. in 9 Æneid.

much lov'd, and made him *President* of her Rights upon Condition, that he always preserv'd his Chastity inviolate. But he forgot his Vow, and lost that Virtue. Wherefore the offended Goddess threw him into such a Madness, that he emasculated himself; (tho' ² *Lucian* says that *Cybele* did it) and when he was about to lay violent Hands upon himself, in pity she turn'd him into a Pine.

But take notice that there was a true *Atys*, the Son of *Cræsus* King of *Lydia*. He was born dumb; but when he saw in the Fight a Soldier at his Fathers back, with a Sword lifted up to kill him, the Strings of his Tongue which hinder'd his Speech, burst; and by speaking clearly, he prevented his Father's Destruction.

¹ August. 7. de Civitate Dei. ² Lucian de Dea Syria.

S E C T. V.

The Priests of Cybele.

I Just now told you that her Priests were call'd *Galli*; from a River of *Phrygia*, of that Name: Such was the nature of the Water of this River, that whosoever drinks of it immediately grew mad to such a degree as to geld himself. This is certain that the *Galli* were castrated, and from thence call'd *Semiviri*; as often as they sacrificed, they furiously cut and slash'd their Armes with Knives, and thence all furious and mad People were call'd *Gallantes*. ² Besides the Name of *Galli*, they were also call'd *Cu-*

¹ Lil. Gyrard. p. 141. ³ Varr. apud Nonn. in verbo Castus.

retes, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dætyli*. Some say, that these, Priests were different from the *Galli*; but because most People believe them to be the same, and say that they were all Priests of *Cybele*, therefore I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubœans*; and had their Name from ¹ Shaving; so that *Curetes* and *Detonsi* signify almost the same thing. For they shaved the Hair of their Heads before, but wore Hair behind, that they might not be taken (as it has often happen'd) by the Forelocks, by the Enemy; or perhaps they were call'd *Curetes*, ² because they were habited in long Vests like young Maidens, or lastly, ³ because they educated *Jupiter* in his Infancy.

Her Priests were also call'd *Corybantes*, because in the Sacrifices of their Goddess, they toss'd their Heads and danced, and *butted* with their Foreheads like Rams, after a mad Fashion. Thus when they initiated any one in their Sacrifices, they placed him in a Chair, and danced about him like Fools.

Another Name of her Priests was *Telchines*, and they were famous Magicians and Enchanters: they came from *Crete* into *Cyprus*, and thence into *Rhodes*, which latter Island was call'd *Telchinis*, from them. ⁶ Or if we believe others, they were deserving Men, and invented many Arts for the

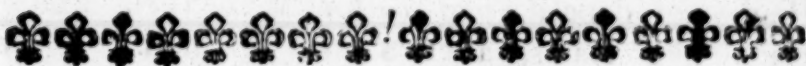
¹ ἀπὸ τῆς κεφαλῆς, a tonsura *Curetes* dicebantur. ² ἀπὸ τῆς κόρης a puella, quod puellarem stolam induebant. ³ ἀπὸ τῆς κορυφῆς ab educatione juvenum quod Jovem infantem aluisse perhibentur. Strabo ⁴ ἀπὸ τῆς κορυφῆς a cornibus feriendo & *εἰσέρχων* incedendo. Strabo l. ⁵ Plato in *Euthyd.* ⁶ Strabo ibid.

Good of the Publick; for they first set up the Statues and Images of the Gods.

The *Cabiri* or *Caberi*, so call'd from *Cabiri*, Mountains of *Phrygia*, ¹ were either the Servants of the Gods, or Gods themselves, or rather *Demons*, or the same with the *Corybantes*; for People's Opinions concerning 'em are different.

The *Idæi Dactyli* ² were the Servants and Assistants of *Magna Mater*; call'd *Idæa* from the Mountain *Ida*, where they liv'd; and *Dactyli*, ³ from the *Fingers*; for these Priests were ten, like the *Fingers*; ⁴ they serv'd *Rhea* every where, and in every thing; as if they were *Fingers to her*. ⁵ Yet many affirm, that there were more than ten.

¹ Idem ibid. ² Sophocl. apud. Lil. Gyr. ³ Digiti enim Græce dicuntur δάκτυλοι ⁴ Jul. Pol. l. 1. ⁵ Strabo, Diod. ap. Gyr.



C H A P. VIII.

S E C T. I.

C E R E S Her Image.

P. YOU have said enough, dear Sir, of *Cybele*; pray tell me, who this tall, majestick Lady is, who sits in a Chariot drawn by Dragons, ¹ beautified with yellow Hair, and crowned with a Turbant composed of the Ears of Corn; her Bosom

¹ Ovid. 4. Fast. Arnobius 5. contra gentes. Martian. 2. de Nupt.

swells with Breasts as white as Snow. Her right Hand holds a handful of Poppies and Ears of Corn, and in her left is a lighted Torch. [See Plate the second, p. 32.]

S E C T. II.

The Explication of the Image.

IT is *Ceres*, my *Palæophilus*, ¹ the Daughter of *Saturn* and *Ops*; whose singular Beauty made the Gods themselves her Lovers and Admirers. Her Brothers *Jupiter* and *Neptune* fell in love with her, and debauch'd her: ² She had *Proserpina* by *Jupiter*; and by *Neptune* it is uncertain whether she had a Daughter or a Horse: For, ³ as some say, when she avoided the Pursuits of *Neptune*, who follow'd her, she cast her self among a drove of Mares, and immediately put on the Shape of a Mare; which *Neptune* perceiving, he made himself a Horse; and from her he begat the Horse *Arion*. ⁴ *Ovid* himself is of this Opinion: And from hence I suppose the Story comes, which ⁵ *Pausanias* relates. Upon the Mountain *Elaus* in *Arcadia*, an Altar was dedicated to *Ceres*; her Image had the Body of a Woman, but the Head of a Horse; it remain'd entire and unhurt in the midst of Fire. Yet others have told us, that *Ceres* did not bring forth

¹ Hesiod. in Theogon. ² Idem ibid. ³ Procl. in Geor. Virg.

⁴ Et te, flava comas frugum mitissima Mater.

Sensit equum-----

Metam. 6.

The Gold-hair'd gentle Goddess *Ceres* knew

Thee in an Horse's shape.

⁵ Pausanias in Arcad.

a Horse, but a Daughter: ¹ the *Arcadians* thought it a wicked thing to call this Daughter by any other Name than ² *the Lady*, or *the great Goddess*, which were the usual Names of her Mother *Ceres*.

Ceres was greatly ashamed of this Disgrace: She exceedingly lamented the Loss of her Honour, and testify'd her Sorrow by the Mourning Cloaths, which afterwards she wore, (whence she was nam'd *Melæna* Μέλαινα nigra) she retired into the dark Recesses of a Cave, where she lay so privately, that none of the Gods knew where she was; till *Pan* the God of the Woods discover'd her by chance, and told *Jupiter*; who sending the *Fates* to her, persuaded her at last to lay aside her Grief, and rise out of the Cave, which was a happy and joyful thing for all the World. For in her absence, a great Infection reign'd throughout all sorts of living Creatures, which sprang from the Corruption of the Fruits of the Earth, and the Granaries every where.

P. But why were the Fruits of the Earth corrupted in her Absence?

M. Why? Do you not know that she is the Goddess of the Fruits, and that her very Name is derived from her care in producing or preserving the Fruits of the Earth. And have you not heard that she first invented and taught the Art of tilling the Earth, and sowing Corn and all Pulse (except Beans) and of making Bread therewith,

¹ Pausanias in Arcadicis ² Δέσποινα Domina, & Magna Dea. ³ *Ceres* dicitur quasi *Geres* a gerendis fructibus: aut quasi *Serens*, vel ab antiquo Verbo *Cereo*, quod idem est ac *Creo*, quod cunctarum frugum creatrix sit & alrix. Cicero 2. de Nat. Deorum. Maten. de prof. Rel. c. 18. Scalliger & Servius in 1 Georg. Callimach. Hymn. in Cererem. whereas

whereas before they eat only *Acorns*? This you may learn from ² *Ovid*, who tells us, that *Ceres* was the first that made Laws, provided wholesome Food, and taught the Art of Husbandry, of Plowing and Sowing: For before her time, the Earth lay rough and uncultivated, cover'd with Briars, and unprofitable Plants; when there were no Proprietors of Land, they neglected to cultivate it; when no body had any Ground of his own; they did not care to fix Land-marks: But all things were common to all Men, till *Ceres* who had invented the Art of Husbandry, taught Men how to exercise it, and then they began to contend and dispute about the limits of those Fields, from whose Culture they reap'd so much Profit, and from hence it was necessary that Laws should be enacted to determine the Rights and Properties of those who contended. For this Reason *Ceres* was named the ⁴ Foundress of Laws.

P. I understand now the meaning of her Crown made of Corn; but yet I do not see what that *bandful of Poppies* signifies.

M. I will explain the Signification of that also

¹ Plin 7. cap. 56.

² *Prima Ceres unco glebam dimovit aratro,
Prima dedit fruges, alimentaque mitia terris,
Prima dedit leges. Cereris sunt omnia munus.*
Ceres was she who first our Furrows plough'd.
Who gave sweet Fruits, and easy Food allow'd.
Ceres first tam'd us with her gentler Laws,

From her kind Hand, the World Subsistence draws.

³ *Aut signare quidem, aut partiri limite campum.*

Or to make Land-marks, or to balk their Fields.

⁴ *Legit-ra & Græce θεσμοφόρος*; ejusque sacra dicebantur θεσμοφορία: Vocabatur etiam *Ceres* Δημήτηρ quasi Γημήτηρ id est Terræ Mater. Virg. *Æn.* 3. & Servius ibid.

in its Place ; but first let me speak of some other things.

As, 1. She is beautiful and well shaped, because the Earth, which she resembles, appears beautiful and delightful to the Beholders ; especially, when it is array'd with Plants, diversify'd with Trees, adorn'd with Flowers, enriched with Fruits, and cover'd with Greens, when it displays the Honours of the Spring, and pours forth the Gifts of the *Autumn* with a bountiful Hand.

2. Her Hair is *yellow*, and when the Ears of Corn are ripe, they are adorn'd with that golden Colour.

3. Her Breasts swell with Milk, (¹ whence she is stiled *Mammosa* sometimes) ² because after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all things out of itself in abundance, and, like a Mother, feeds and nourishes us ; whence she is call'd ³ *Alma*, and ⁴ *Alatrix nostra*.

4. She holds a lighted Torch, because when *Proserpina* was stol'n away by *Pluto*, her Mother ⁵ *Ceres* was greatly afflicted at the Loss of her Daughter, and being very desirous to find her again, she kindled her Torches (they say) with the Flames which burst from the top of the Mountain *Ætna* ; and with them sought her Daughter thro' the whole World.

5. She carries Poppy, because, when thro' Grief she could not obtain the least Rest or Sleep, *Jupiter* gave her Poppy to eat : ⁶ For they say this

¹ Lil. Gyrald. synt. 14. ² Cicero 2. & 3. de nat. Deor.

³ Virgil. 1. Georg. ⁴ Cicero de Nat. Deor. 2 ⁵ Cicero in Verrem. ⁶ Serv. in 1 Georg.

Plant is endued with a Power to create Sleep and Forgetfulness. Her Grief was a little allay'd by Sleep, but she forgot not her Loss, and after many Voyages and Journeys, she at last heard where *Proserpina* was; as you will hear in its proper Place:

P. But what is that young Man, that sits in a Chariot drawn by flying Serpents?

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of *Eleusius*, or *Cereus* a Nobleman. *Ceres* brought him up from his Infancy, upon this occasion: Whilst she sought *Proserpina* by Sea and Land, ¹ upon the way she came into the City *Eleusis*, where the Father of *Triptolemus* entertain'd her; whose kindness she requited, by breeding up his young Son, which in the Day time she fed ² with celestial and divine Milk, but in the Night cover'd him all over with Fire. The Child in a few Days became a beautiful young Man by this extraordinary manner of Education; insomuch that his Father greatly wondering at this speedy Progress, was very desirous to know how *Ceres* dealt with his Son; he therefore look'd thro' a small Hole and saw *Ceres* cover his Son *Triptolemus* with burning Coals: This frightened him so, that he cry'd out that *Ceres* was murdering his Son, wherefore he ran into the Room to save him. *Ceres* punish'd his imprudent Curiosity with Death; then putting *Triptolemus* into the Chariot that you see, she sent him throughout the World, to shew Mankind the Use of Corn. He executed her Commands so faithfully, and taught Men the Art of Husbandry, of Sowing, of Reaping, and of Threshing the Corn so well, that he

¹ Callimachus in hymn. *Cereis*. ² Servius in *Geor.* 1.

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obtain'd his Name, *Triptolemus* from thence. ¹ *Ovid* gives us an excellent Description hereof in the End of the fifth Book of his *Metamorphosis*.

P. But what *Evet* is that near the Wheel of *Ceres* Chariot? For I Fancy I see an *Evet* there.

M. That Creature was once a Boy, whom *Ceres*, for his Malapertness, changed into a little Beast like a Lizard. For when *Ceres* was very weary with Travelling and Thirsty, she came to a Cottage, and beg'd a little Water to wash her Mouth, of an old Woman that liv'd there: The old Woman not only gave her Water, but also Barley-broth; which when the Goddess sup'd up greedily, the Woman's Son *Stellio*, a saucy Boy, mock'd her. This rais'd *Ceres*'s Anger so far, that in a Rage she flung some of the Broth into the Boy's Face, who thereby was changed into an *Evet* or *Newt*.

¹ *Triptolemus dicitur quasi τριψας τὰς εὐλὰς id est, hordeum terens. Hygin. fab. 147.*

² — *Geminos Dea fertilis angues*

Curribus admovit, frenisque coercuit ora,

Et medium cæli, terræque per aera vecta est.

Atque levem currum Tritonida misit in arcem

Triptolemo; partimq; rudi data semina jussit

Spargere humo, partim post tempora longa reculta.

Ceres her Chariot mounts: Yok'd Dragons stand

Tame and obedient to her gentle Hand;

With stretch'd out Wings thro' yielding Air they fly:

'Till *Ceres* sends her Chariot from the Sky

To good *Triptolemus* her *Athenian* Friend;

Triptolemus, whose useful Cares intend

The common Good: Seed was the Chariots Load,

Which she on him for publick Use bestow'd.

Part she for fallow Fields new plough'd design'd,

And part for Land by frequent Tilth refin'd.

³ *Fugit anum, latebramque petit, apiumque colori*

Nomen habet, variis stellatus corpora guttis.

Flies the old Wife, and creeps into a Hole,

And from his speckled Back a Name he gets.

But

But do you see the Man rowling himself upon the Ground, and tearing and eating his own Flesh?

P. I observe him: What is his Name, and why is he so cruel to himself?

M. They call him *Erisichthon*. In Contempt of the Sacrifices of *Ceres*, he defiled her Groves and cut down one of her Oaks; for which he was punish'd with perpetual Hunger: So that when he has devour'd all the Meat and Food which he can by any ways procure, he is forced to eat his own Flesh to support his own Body; and to bring upon himself an horrible Death, the better to sustain his Life.

S E C T. III.

The Sacrifices of C E R E S.

AMong all the *Cerealia*, or Sacrifices Instituted to the Honour of *Ceres*, these which follow are the chief: *Eleusinia*, (by which¹ Name the Goddess her self was also known) were so called, because they were first celebrated in the City *Eleusis*. Of these were two sorts; the *Majora*, consecrated to *Ceres*; and the *Minora* to *Proserpina*. It was a Custom, that those who were initiated in the *Majora*, never pull'd off the Cloaths which they then wore, till they fell off in Rags. 4 In both the *Majora* and *Minora*, a perpetual and wonderful Silence was kept: To publish any thing concerning them was a Crime; whence came the Proverb concerning *silent Persons*, Ἀτρεκέ ἐλδούρια, [*Attica Eleusinia*] and the Word *Mysterium* signifies

¹ Pausan. in Atticis. ² Plur. in Demetrio. ³ Aristoph. in Pluto. ⁴ Seneca l. 7. nat. quæst. c. 31.

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a religious Rite, from *μῦω* [*Muo*] *os claudo*. Lighted Torches were used in these Sacrifices, ¹ because *Ceres* with them sought *Proserpine*; and up and down the Streets and the High-ways, they cry'd out; *Proserpine*; till they fill'd all Places with their dismal Howlings; Games were celebrated in these Sacrifices, in which the *Victors* ² were honour'd with a *Barley Crown*.

The *Thesmophoria* were instituted by *Triptolemus*: And those Women who vow'd perpetual Chastity, were initiated in them. For some Days a Fast was kept; and Wine was ⁴ altogether banish'd from her Altar; whence this Expression came, *Cereri nuptias facere*, which (among the Ancients) signifies a *Feast*, where there was no Wine. Swine were sacrificed to this Goddess, ⁵ because they hurt the Fruits of the Earth. And Garlands, ⁶ composed of Ears of Corn, were offer'd to her.

Ambarvalia were instituted to purge the Fields, and to beg Fruitfulness and Plenty; they were so call'd ⁷ because the Sacrifice was led about the Fields; as the Suburbs [*amburbium*] was esteem'd sacred, because the Sacrifice was carry'd round the

¹ *Nocturnisque Hecate vivis ululata per urbes.*

Æneid. 4. vide *Servium*.

And *Hecate* by Night adored with Shrieks.

² *Pindar.* in *Isthm.* ³ *Pliny* l. 24. ⁴ *Servius* in *Æneid.* 3.

⁵ *Prima Ceres avida gavisa est sanguine porca:*

Uta suas merita eade nocentis opes. *Ovid.* *Fast.* l. 1.

Ceres with Blood of Swine we best attone,
Which thus requite the Mischief they have done.

⁶ *Flava, Ceres, tibi sit nostro de rure corona*

Spicea, quæ templi pendeat ante fores.

Tibullus

To thee, Fair Goddess, we'll a Garland plait
Of Ears of Corn, t' adorn thy Temple-Gate.

⁷ *Quod victima ambiret arva.* *Serv.* in 1. *Georg.*

City. These Sacrifices were performed by Husbandmen, ¹ who carry'd a Sow big with young, or a Cow-Calf, thro' the Corn and the Hay, in the Beginning of Harvelt, *thrice*: The Country-men following him with Dancing, and Leaping, and Acclamations of Joy, till all the Fields rung with the Noise. In the mean time, one of them, adorn'd with a Crown, sung the Praises of *Ceres*; and after they had offer'd an Oblation of Wine mix'd with Honey and Milk, before they began to reap, they sacrificed the Sow to her. ² The Rites of these *Ambarvalia* are beautifully described by *Virgil*.

¹ Virg. 3. Ecl.

² *Cuncta tibi Cererem pubes agrestis adoret.
Cui tu lacte favos, & mihi dilue Baccho,
Terque novas circum felix eat hostia fruges;
Omnis quam chorus, & socii comitentur ovantes,
Et Cererem clamore vocent in tecta: neque ante
Falcem maturis quisquam supponat aristis,
Quam Cereri, torta redimitus tempora quercu,
Det motus incompósitos, & carmina dicat.*

Let ev'ry Swain adore her Power divine,
And Milk and Honey mix with sparkling Wine:
Let all the Choir of Clowns attend this Show,
In long Procession, shouting as they go;
Invoking her to bless their yearly Stores,
Inviting Plenty to their Crowned Floors.
Thus in the Spring, and thus in Summer's Heat,
Before the Sickles touch the ripening Wheat,
On *Ceres* call, and let the lab'ring Hind
With oaken Wreaths his hollow Temples bind:
On *Ceres* let him call, and *Ceres* praise,
With uncouth Dances, and with Country-Lays.

C H A P. IX.

S E C T. I.

The M U S E S. Their Image.

P. **O** What Beauty, What Sweetness, What Elegancy is here!

M. You mean in these Nine *Virgins*, that are crown'd with Palms, do you not?

P. Certainly. How pleasantly and kindly they smile? How decent and becoming is their Dress? How handsomely do they sit together in the Shade of that Laurel Arbor? How skilfully some of them play on the Harp, some upon the Citeru, some upon the Pipe, some upon the Cymbal, and some harmoniously sing and play at once? Methinks I hear them with united Minds, Voices and Hands, make an agreeable Concord arise from their different Instruments, governing their several Voices in such a manner, that they make the most noble Harmony, whose pleasing Charms entering into my Ears, ravishes my Mind with Pleasure.

M. They are the *Muses*; ² the Mistresses of all the Sciences, the Presidents of the *Musicians* and *Poets*, and the Governors of the Feasts and Solemnities of the Gods. ³ *Jupiter* begat them of the Nymph *Mnemosyne*, who afterwards brought them forth upon the Mountain *Picinus*. ⁴ Some affirm that they had other Parents, and ⁵ ancient Writers say,

¹ Corint. apud Lyl. Gyrard. p. 560. ² Orph. in hym. Mus. ³ Hesiod. in Theog. ⁴ Tzetzes Chil. 6. hist. 50.

⁵ Mus. ap. Lyl. Gyr.

The Muses.



Hercules.



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that they liv'd before *Jupiter*, and were the Daughters of *Cælus*: They are call'd the Daughters of *Jupiter* and *Mnemosyne*, (which in *Greek* signifies *Memory*) because all Students and Scholars ought not only to have great Ingenuity but ready Memories.

S E C T. II.

The Name of M U S Æ.

THE *Musæ* were formerly call'd *Mosæ*, and were so named from a ¹ *Greek Word*, that signifies *to enquire*, because Men by enquiring of them learn the things of which they were before ignorant. But others say, they had their Name from ² *their Resemblance*, because there is a Similitude and an *Affinity* and *Relation* betwixt all the Sciences; in which they agree together, and are united with one another. Wherefore the *Muses* are often painted with their Hands join'd, dancing in a Ring; in the middle of 'em sits *Apollo* their Commander and Prince. The Pencil of Nature described them in that manner upon the *Agate*, which *Pyrrbus*, who made War against the *Romans*, wore in a Ring. For in it was a Representation of the Nine *Muses* and *Apollo* holding an Harp; and these Figures were not delineated by Art, but by the spontaneous Handy-work of Nature; and the Veins of the Stone were form'd so regularly, that every Muse had her particular Distinction.

¹ ὁ τὸ μῶσαι id est, ab inquirendo. Plato in Cratylo.
² Μῶσαι, quasi ὁμοῖσαι id est similes. Cassiodo. ³ Plin. l. 37. c. 1.

S E C T. III.

The Proper Names of the MUSES.

P. **W**HAT were the *Proper Names* of each of the Muses?

M. They had each of 'em a Name deriv'd from some particular Accomplishment of their Minds or Bodies.

The first *Calliope*, was so call'd ¹ from the Sweetness of her Voice; she presides over *Rhetorick*; and is esteem'd the most excellent of all the Nine.

The Second, *Clio*, is so nam'd from ² Glory. For she is the *Historical* Muse, and takes her Name from the *Famouſness* of the things that she records.

The Third, *Erato*, has her Name ³ from Love because she sings of *Amours*; or because learned Men are *belov'd* and prais'd by others. She is also call'd *Saltatrix*; for she first invented the Art of Dancing over which she presided: She was also the Inventress of Poetry.

The Fourth, *Thalia*, from ⁴ her Gaiety, *Briskness* and *Pleasantry*. Because she sings pleasantly and wantonly: Some ascribe to her the Invention of Comedy, others of Geometry.

The Fifth, *Melpomene*, from ⁵ the excellency of her Song, and the Melody she makes when she Sings: She is suppos'd to preside over *Tragedy*, and to have invented *Sonnets*.

ἢ ἀπὸ τῆς καλῆς ὁπῆς a suavitare vocis: ἀπὸ τῆς κλέους, a Gloria sc. rerum gestarum quas memorat. Schol. Ap. l. 3. ἀπὸ τῆς ἔραως ab amore. Ovid de arte l. 2. ἀπὸ τῆς θάλλειν, id est, virere, germinare, & florere. Procl. in Hesiod. a μέλτομα, canto & modulator, vel ἀπὸ τῆς μέλος ποιεῖν concentum facere.

The

The Sixth, *Terpsichore*, has her Name from ¹ the Pleasure she takes in Dancing, because she delights in Balls: Some call her *Citharistria*.

The Seventh *Euterpe*, or *Euterpia*, from ² the Sweetness of her singing: Some call her *Tibicina*, because according to them, she presides over the Pipes: And some say, *Logick* was invented by her.

The Eighth, *Polyhymnia* or *Polymnia*, or *Polymneia*, from ³ her excellent Memory: And therefore ⁴ the Invention of writing History is attributed to her; which requires a good Memory. It was owing to her. That the Songsters add to the Verses that they sing, Hands and Fingers which speak more than the Tongue; an expressive Silence; a Language without Words; in short, Gesture and Action.

The Ninth, ⁶ *Urania*, was so called either because she sings of divine things, or because, thro' her Assistance, Men are praised to the Skies; or because, by the Sciences, they become conversant in the Contemplation of Things Celestial.

Babusius, a Modern Poet has compris'd the Names of these Nine Muses in a ⁷ Distich: That is, he has made the Nine Muses to stand, which is something strange, but upon eleven Feet. Perhaps you will remember their Names better, when they are thus join'd together in two Verses.

¹ ἡ δὲ Τέρπειν τοῖς χοροῖς quod Choreis delectatur. ² ἀντερπῆς jucunda nempe in concentu. ³ ἀπολύς multus, & ἀνῆα memoria. ⁴ Plut. in sympos. ⁵ quod carminibus additæ sint Orchestrarum loquacissimæ manus, linguosæ digiti, silentium clamor, expositio tacita, uno verbo, gestus & actio. ⁶ ἐπο τῷ ὀρανῷ a Cælo.

⁷ Calliope, Polymneia, Erato, Clio, atque Thalia, Melpomene, Euterpe, Terpsichore, Urania, Bahuf. 4. Epig 1.

S E C T. IV.

The Common Names of the MUSE S.

P. **W**HAT Names have the *Muses* common to them all?

M. The most remarkable are,
Heliconides, or *Heliconiades* from the Mountain *Helicon* in *Baotia*.

Parnassides, from the Mountain *Parnassus* in *Phocis*; which has two Heads; ¹ where if any Person slept, he presently became a Poet. It was anciently call'd *Larnassus*, from *Larnace*, the Ark of *Decaulion*, which rested here; and was named *Parnassus*, after the Flood, from an Inhabitant of this Mountain so call'd.

Citherides, or *Citheriades*, from the Mountain *Citheron*, where they dwelt.

Aonides, from the Country *Aonia*.

Pierides and *Pieriae*, ² from the Mountain *Pierus* or *Pieria* in *Thrace*; or from the Daughters of *Pierius* and *Anippe*; who daring to contend with the *Muses*, were changed into *Pyes*.

Pegafides and *Hippocrenides*, from the Famous Fountain *Helicon*; which by the *Greeks* is call'd ³ *Hippocrene*, and by the *Latins* ⁴ *Caballinus*, both which Words signify the Horse's Fountain: It was also named *Pegaseius* from *Pegasus*, the winged Horse, ⁵ who striking a Stone in this Place with his Hoof, open'd the Fountain, ⁶ and the Waters of it became vocal.

¹ *Pertius* in *procemio*. ² *idem* *ibid*. ³ *ab ἵππῳ* *equus* & *κρήνη* *fons*. ⁴ *Caballinus*, a *Caballus* id est, *equus*. ⁵ *Ovid*. ⁶ *Metam*. ⁶ *Sidonius Apollin*.

Aganippides and *Aganippeæ*, from the Fountain *Aganippe*.

Castalides, from the Fountain *Castalius* at the Foot of *Parnassus*.

S E C T. V.

The Number of the Muses.

P. **W**HAT was the Number of the *Muses*?

M. Some write, ¹ that they were but Three in the beginning; because *Sound*, out of which all Singing is form'd, is naturally *threefold*; either made by the Voice alone; or by blowing, as in Pipes; or by striking, as in Citterns and Drums. Or it may be, because these are Three Tones of the Voice or other Instruments, the *Bass*, the *Tenor*, and the *Treble*. ² Or because three is the most perfect of *Numbers*; for it agrees to the Persons of the Godhead. ³ Or lastly, because all the Sciences are distributed into three general Parts, *Philosophy*, *Rhetorick* and *Mathematicks*; and each three Parts are subdivided into three other Parts, *Philosophy* into *Logick*, *Ethicks*, and *Physick*; *Rhetorick* into the *Demonstrative*, *Deliberative* and *Judicial Kind*; *Mathematicks* into *Musick*, *Geometry*, and *Arithmetick*: Whence it came to pass, that they reckon'd not only Three *Muses*, but Nine.

Others give us a different Reason why they are Nine. ⁴ When the Citizens of *Sycion* appointed three skilful Artificers to make the Statues of the Three

¹ Var. apud August. ² Censorin. de die natali ³ Phur. de deorum natura. ⁴ Var. ibid. ex Lil. Gyr. p. 261.

Muses, promising to choose those three Statues out of the Nine, which they liked best: They all were so well made, that they could not tell which to chuse; so that they bought them all, and placed them in the Temples: And *Hesiod* afterwards assign'd to 'em the Names mentioned above.

P. Were they *Virgins*?

M. ¹ Some affirm it; and others deny it, who reckon up their Children. But however, let no Person *despise the Muses*, unless he designs to bring Destruction upon himself by the Example of *Thamyra* or *Thomyris*; ² who being conceited of his Beauty and Skill in singing, presumed to challenge the *Muses* to sing, upon Condition, that if he was overcome, they should punish him as they pleas'd. And after he was overcome, he was deprived at once both of his Harp and his Eyes.

¹ Plato ap. eundem. Vide Nat. Com. ² Homer. *Iliad*
² Plutarch. de Musica.



CHAP. X.

SECT. I.

Themis, Astræa, Nemesis.

P. **T**Hese three Goddesses, I see, contrive and consult together of Affairs of great Moment.

M. I suppose so: For the Business of them is almost the same. The same Function is incumbent upon each of them: But however let us inspect them all singly.

Themis

Themis, the First of them, ¹ is the Daughter of *Cælum* and *Terra*. According to the ² Signification of her Name, her Office is to instruct Mankind to do things honest, just, and right. ³ Wherefore, her Images were brought, and plac'd before those who were about to speak to the People, that they might be admonish'd thereby to say nothing in publick, but what was just and righteous. Some say, ⁴ she spoke Oracles at *Delphi*, before *Apollo*; tho' ⁵ *Homer* says that she serv'd *Apollo* with *Nectar* and *Ambrosia*. There was another *Themis*, of whom, *Justice*, *Law*, and *Peace* are said to be born. *Hesiod* by way of Eminence calls her ⁶ *Modest*, because she was asham'd to see any thing that is done against Right and Equity. *Eusebius* calls her *Carmenta*; ⁷ because by her *Verse* and *Precepts* she directs every one to that which is just. Where he means a different *Carmenta* from the *Roman Carmenta*, who was the Mother of *Evander*, otherwise call'd *Themis Nicostrata*, a Prophetical Lady; ⁸ she was worshipp'd by the *Romans*, because she prophesied; and was call'd *Carmenta* either ⁹ from the *Verse* in which she uttered her Predictions, or ¹⁰ from the *Madness* which seem'd to possess her when she prophesied. To this Lady an Altar was dedicated near the Gate *Carmentalis*, by the *Capitol*; and a Temple was built to her Honour also upon this Occasion. ¹¹ The Senate for bad the married Women the Use of

¹ *Hesiod* in *Theogon*, ² *Θέμις* enim significat *fas*. ³ *Ex* *Lit. Gyr.* ⁴ *Ex* *Ovidii Metam.* l. i. ⁵ *Hymn.* in *Apollinem*, ⁶ *ασοιβη* id est, pudibundam. *Hesiod.* in *Theogon*. ⁷ quod carminibus edictisque suis præcipiat unicuique quod justum est. *Eusebius* l. 3. præp. *Evang.* ⁸ *Solinus* in descriptione *Romæ*. ⁹ a carmine *Ovid Fast.* ¹⁰ quasi carens mente, ¹¹ *Vide* *Ovid* in *Fastis* l. 2.

Litters or *Sedans*, they combined together, and resolv'd, that they would never bring Children, unless their Husbands rescinded that Edict; they kept to this Agreement with so much Resolution, that the Senate was oblig'd to change their Sentence, and yield to the Women's Will, and allow them all *Sedans* and *Chariots* again. And when their Wives conceived, and brought forth fine Children, they erected a Temple in Honour of *Carmenta*.

Astræa, ¹ the Daughter of *Aurora* and *Astræus* the *Titan*, (or, as others rather say, the Daughter of *Jupiter* and *Themis*) was esteem'd ² *The Princess of Justice*. The Poets feign that in the *Golden Age* she descended from Heaven to the Earth; and being offended at last by the Wickedness of Mankind, ³ she return'd to Heaven again, after all the other Gods had went before her.

She is many times directly call'd by the Name of *Justitia*; as particularly by ⁴ *Virgil*. And when she had return'd to Heaven again, she was plac'd where we now see the Constellation ⁵ *Virgo*.

The Parents of *Nemesis* were ⁶ *Jupiter* and *Necessity*; or, according to others, *Nox* and *Oceanus*; she was the Goddess that rewarded Virtue, and punished Vice; and she taught Men their Duty, so that

¹ Hesiod in Theogon. ² *Justitiæ antistita.*

Virta jacet pietas, & virgo cade madentes

Ultima cælestium terras Astræa reliquit.

All Duty dies, and wearied Justice flies
From bloody Earth at last, and mounts the Skies.

⁴ ——— *extrema per illos*

Justitia excedens terris vestigia fecit. Virg. Georg. l. 2.

Justice last took her flight from hence, and here.

The Prints of her departing Steps appear.

⁵ Boccac. l. 4. Geneal. Deor. ⁶ Pausan. in Arcad.

she receiv'd her Name ¹ from the Distribution that she made to every body. Jupiter enjoy'd her, as the Story says, in the Shape of a Goose; ² after which she brought forth an Egg, which she gave to a Shepherd whom she mer, to be carry'd to *Leda*. *Leda* laid up the Egg in a Box, and *Helena* was soon after produced of that Egg, but others give us quite different Accounts of the Manner. The Romans certainly sacrificed to this Goddess, when they went to War; whereby they signify'd that they never took up Arms, unless in a just Cause. She is call'd by another Name, *Adrastæa*, from *Adrastus*, a King of the *Argives*, who first built an Altar to her: Or perhaps from ³ the Difficulty of escaping from her; because no guilty Person can flee from the Punishment due to his Crime, tho' sometimes *Justice* overtakes him late: She has indeed ⁴ Wings but does not always use them, but then ⁵ the slower her Foot is, the harder is her Hand.

Rhamnusia is another Name of this Goddess, from *Rhamnus* a Town in *Attica*, ⁶ where she had a Temple; in which ⁷ there was a Statue of her made of one Stone, ten Cubits high, she holds the Bough of an Apple-Tree in her Hand; and has a Crown upon her Head, in which many Images

¹ ὅτι τὴ ἐκείνη ἐπινομήσας a distributione quæ unicuique fit, Plato de legibus Dial. ² Apollodor. lib. 3. Biblioth. ³ ab α, non, & δ: δρασσω fugio, quod videlicet nemo nocens effugere queat poenam suis sceleribus debitam. ⁴ Pausan. in Atticis.

⁵ Ad scelerum poenas ultrix venit ira tonantis,

Hoc graviore manu, quo graviore pede.

Vengeance divine to punish Sin moves slow,
The slower is its Pace the surer is its Blow.

⁶ Strabo l. 9. ⁷ in Atticis.

of Deer were engraven. ¹ She had also a Wheel, which denoted her Swiftneſs when ſhe avenges.

¹ *Sed Dea, quæ nimis obſtat Rhamnusia votis,
Ingemuit, flexitque rotam*—Claudian.

Th' avenging Goddeſs t' our Deſires unbent
Fiſt groan'd, then turn'd her Wheel.



CHAP. XI.

SECT. I.

*The Gods of the Woods, and the Rural Gods,
Fiſt P A N. His Names.*

WE are now come into the ſecond Part of the Right-hand Wall ; which exhibits the Images of *the Gods and Goddeſſes of the Woods*. Here you may ſee the Gods *Pan, Sylvanus*, and the *Fauni Satyri, Silenus, Priapus, Ariſtæus*, and *Terminus* :

And there you ſee the Goddeſſes, *Diana, Pales, Flora, Feronia, Pomona*, and an innumerable Company of *Nymphs*.

P. What Gods do you ſhew me? Do you call thoſe *Cornuted Monſters, Gods?* who are half Men, and half Beaſts, hairy and ſhaggy, with Goats Feet, and Horſes Tails !

M. Why not? ſince they have attain'd to that Honour. Fiſt, let us examine the Prince of them all, *P A N*.

Pan, is call'd by that Name either, as ſome tell us, ¹ becauſe he was the Son of *Penelope* by all her

^a *pan omne, quo lex omnium Procorum congreſſu cum Penelope ſit natus, Simius.* *Woods*

Woosers; or, ¹ because he exhilarated the Minds of all the Gods with the Musick of the Pipe, which he invented; and by the Harmony of the Cittern, upon which he play'd skilfully as soon as he was born. Or perhaps, he is call'd *Pan*, ² because he governs the Affairs of the Universal World by his Mind, as he represents it by his Body; as we shall see by and by.

The *Latins* call'd him *Inuus* and *Incubus*, the Night-Mare; ³ because he uses Carnality with all Creatures.

And at *Rome* he was worshipp'd, ⁴ and call'd *Lupercus* and *Lyceus*: To his Honour a Temple was built at the Foot of the *Palatine Hill*, and Festivals called *Lupercalia* were instituted, in which his Priests, the *Luperci*, ran about the City naked.

¹ Homer in hym. ² Phurnutias. ³ Ab ineundo passim cum omnibus animalibus. *Servius* in *Æneid*. ⁴ *Justin*. l. 43.

S E C T. II. His Descent.

HIS Descent is uncertain; but the common Opinion is, that he was born of *Mercury* and *Penelope*. ¹ For when *Mercury* fell violently in love with her, and try'd in vain to move her; at last by changing himself into a very white Goat, he obtain'd his Desire, and begat *Pan* of her, when she kept the Sheep of her Father *Icarus* in the Mountain *Taygetus*. *Pan*, after he was born, ² was lapt up in the Skin of a Hare, and carry'd to Heaven. But why do I here detain you with Words? Look upon the Image of him.

Herod. in *Euterpe*. ² *Homer* in *Hymn*.

SECT. III. *The Image of Pan.*

P. **I**S that *Pan*? ¹that horned half-Goat, that resembles a Beast rather than a Man, much less a God; whom I see described with a smiling ruddy Face, and two Horns; his Beard comes down to his Breast, his Skin is spotted, and his Legs and Thighs covered with long Hair; he has the Nose, the Tail, and the Feet of a Goat; his Head is crowned, and his Waste girt about with Pine, that Tree being sacred to him, and in his Hands he holds a Pipe of uneven Reeds, with the Musick of which he can cheer even the Gods themselves. O ridiculous Deity, fit only to terrify Boys! [See Plate the third, Page 66.]

M. Believe me, he has frighted the Men too: For, when the *Gauls*, under *Brennus*, their Leader, made an Irruption into *Greece*, and were just about to plunder the City *Delphos*, *Pan* in the Night frightened them so much, that they all betook themselves to flight, when no body pursued them. Whence we proverbially say that Men are in ²*Panick Fears*, when we see them affrighted without a Cause.

Now hear what the Image of *Pan* signifies. *Pan*, they say, is a Symbol of the Universal World, as I intimated before: ³In his upper part he resembles a Man, in his lower Part a Beast; because the superior and celestial part of the World is beautiful, radiant, and glorious; as is the Face of this

¹ Lucian in *Bacch.* ² *Terrores Panici eorum sunt qui sine causa perterrentur*, Pausanias, Plutarchus. ³ Servius in *Eclog.* 2.

God; whose Horns resemble the Rays of the Sun, and the Horns of the Moon: The Redness of his Face is like the Splendor of the Sky; and the Spotted Skin that he wears, is an Image of the Starry Firmament. In his lower parts he is shagged and deform'd, which represents the Shrubs and wild Beasts, and Trees of the Earth below. His Goat's Feet signify the Solidity of the Earth; and his Pipe of seven Reeds, that celestial Harmony, which is made by the seven *Planets*. He has a *Sheep-book*, crooked at the top, in his Hand, which signifies the Turning of the Year into it self.

SECT. IV. *Actions of Pan.*

P. BUT what mean those *young Ladies* that dance about him?

M. They are Nymphs, which dance to the Musick of his Pipe; ¹ which Instrument *Pan* first invented. You'll wonder when you hear the Relations which the Poets tell of this Pipe, to wit, ² as oft as *Pan* blows it, the Dugs of the Sheep are fill'd with Milk: For he is the *God of the Shepherds and Hunters*, the *Captain of the Nymphs*, the *President of the Mountain*, and of a *Country Life*; and the ³ *Guardian of the Flocks* that graze upon the Mountains. Altho' his Aspect is so deform'd, yet when he changed himself into a white Ram, he pleas'd

¹ *Pan primus calamos cera conjungere plures Instituit* ———

Virg. Ecl.

Pan taught to join with Wax unequal Reeds.

² Orpheus in hymn. Ibi. Poeta Græcus.

³ *Pan curat oves, oviumque magistros.*

Virg. Ecl. 2.

Pan loves the Shepherds, and their Flocks he feeds.

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and gratified the Moon, ¹ as 'tis reported: The Nymph *Echo* fell also in love with him, and brought him a Daughter named *Iringes*, who ² gave *Medea* the Medicines (they say) with which she charm'd *Jason*. ³ He could not but please *Dryope*, to gain whom, he laid aside, as it were, his Divinity, and became a Shepherd. But he did not court the Nymph *Syrinx* with so much Success: For she ran away to avoid so filthy a Lover; till coming to a River (where her Flight was stop'd) she pray'd the *Naiades*, the *Nymphs of the Waters*, because she could not escape her Pursuer, to change her into a bundle of Reeds just as *Pan* was laying hold of her, ⁴ who therefore caught the Reeds in his Arms instead of her. ⁵ The Winds moving these Reeds back-

¹ *Munere sic niveo lunc, si credere dignum est,
Pan Deus Arcadiæ, captam te, Luna, fefellit. Virg. Geor. 3.*

² 'Twas thus with Fleeces milky white (if we
May trust report) *Pan*, God of *Arcady*,
Did bribe thee, *Cynthia*, nor didst thou disdain,
When call'd in wo'dy Shades, to ease a Lover's Pain.

³ Theætet. Poeta Græcus. ³ Homer. in hymn.

⁴ *Hic se mutarent liquidas orasse sorores:*

*Panaque cum prensam sibi jam Syringa putaret
Corpore pro Nymphæ calamos trivisse palustres. Metam. l. 1.*

When, that she might avoid a lustful Rape,
She beg'd her Sister Nymphs to change her shape.
Pan thought h' had hugg'd his Mistress, when indeed
He only hugg'd a Truss of Moorish Reed.

⁵ *Dumque ibi susp rat, motos in arundine Ventos*

Effecisse sonum tenuem similemque querenti,

Arte nova, vocisque Deum dulcedine captum

Hic mihi consilium tecum, dixisse, manebit:

Atque ita disparibus calamis compagine cera

Inter se junctis nomen tenuisse puellæ.

He Sighs, his Sighs the tossing Reeds return

In soft small Notes, like one that seem'd to mourn.

The

backward and forward occasioned mournful but musical Sounds, which *Pan* perceiving cut them down, and made of them reeden Pipes. But ¹ *Lucretius* ascribes the Invention of these Pipes not to *Pan*, but to some Country Men who had observed on some other occasion, the whistling of the Winds thro' Reeds. In the Sacrifices of this God, ² they offered to him Milk and Honey in a Shepherd's Bottle. He was more especially worshipp'd in *Arcadia*, for which reason he is so often call'd ³ *Pan Deus Arcadiæ*. Some derive from him, *Hispania*, *Spain*, formerly call'd *Iberia*; for he liv'd there, when he returned from the *Indian War*, to which he went with *Bacchus* and the *Satyrs*.

The new, but pleasant, notes the God surprise,
Yet this shall make us Friends at last, he cries:
So he this Pipe of Reeds unequal fram'd
With Wax; and *Syrinx* from his Mistress nam'd.

¹ ——— *Zephyri cava per calamorum sibila primum
Agrestes docuere cava inflare cicutas,
In te minutatim dulces didicere querelas,
Tibia quas fundit digitis pulsata canentum,
Avia per nemora ac Sylvas saltusque reperta,
Per loca pastorum deserta, atque otia Dia.* *Lucr. l. 5.*

And whilst soft Ev'ning Gales blow o'er the Plains,
And shook the sounding Reeds, they taught the Swains
And thus the Pipe was fram'd, and tuneful Reed;
And whilst the tender Flocks securely feed,
The harmless Shepherds tun'd their Pipes to love
And *Amaryllis* sounds in ev'ry Grove.

² Theocr. in Viator. ³ Virg. Georg. 4. Ecl. ⁴ Lil. Gyr.



C H A P. XII.

S Y L V A N U S.

ALtho' many Writers confound the *Sylvani*, *Fauni*, *Satyri*, and *Sileni*, with *Pan*; yet many distinguish them; wherefore we will treat of them separately, and begin with *Sylvanus*.

That old Man is *Sylvanus*, whom you see placed next to *Pan*, with the Feet of a Goat, and the ¹ Face of a Man, of little Stature; ² he holds *Cypress* in his Hand stretched out. He is so called from *Sylvæ*, the *Woods*; for he presides over them. ³ He mightily lov'd the Boy *Cyparissus*, who had a tame Deer, in which he took great Pleasure. *Sylvanus* by chance kill'd it, whereupon the Youth died for Grief. ⁴ Therefore *Sylvanus* changed him into a *Cypress-Tree*, and carried a Branch of it always in his Hand, in memory of his Loss.

There were many other *Sylvani*, who endeavoured, as much as they could, to violate the Chastity of Women. St. *Austin* says, ⁵ That they and the *Fauni* (commonly called *Incubi*) were oftentimes wicked to the Women, desiring and enjoying their Embraces. And *Varro* says, that they were very mischievous to Big-bellied Women.

¹ *Ælian Hist. variæ.* ² *Martian. de nuptis.* ³ *Servius in Virg. Æneid. & Georg.*

⁴ *Et teneram a radice ferens Sylvam, Cupressum, Georg. 2.*
A tender *Cypress* Plant *Sylvanus* bear.

⁵ *Eos cum Faunis, (quos vulgo Incubos vocant) improbos sæpe extorsisse munera, & eorum appetisse, & peragisse concubitum. Aug. de Civitate Dei. l. 15. c. 23.*



CHAP. XIII.

SILENUS.

That Old Fellow, who follows next, with a flat Nose and a bald Head, with large Ears, and a small, flat, gorbelly'd Body, is *Silenus*, so call'd ¹ from his *Jocular Temper*, because he perpetually jests upon People. He sits upon a ² *Saddle-back'd* Ass; but when he walks, he leans upon a Staff. He was *Bacchus's* Foster-Father, his Master, and his perpetual Companion, and consequently almost always drunk. As we find him described ³ in the sixth Eclogue of *Virgil*. The Cup which he and *Bacchus* used, was called *Cantharus*; and the Staff with which he supported himself, ⁴ *Ferula*:

¹ Απο τῆ συλλογῆς, id est, dictoria in aliquem dicere.
Ælian. 3. Var. Hist. c. 10. ² Pando Asello.

³ *Silenum pueri somno videre jacentem,
Inflatum hesternis venas, ut semper, Iaccho;
Serta procul, tantum capiti delapsa jacebant,
Et gravis attrita pendebat Cantharus ansa.*

— Two *Satyrs*, on the Ground,
Stretch'd at his Ease, their Sire *Silenus* found,
Dropt with his Fumes, and heavy with his Load,
They found him snoring in his dark Abode;
His rosie Wreath was dropp'd not long before,
Born by the Tide of Wine, and floating on the Floor.
His empty Can, with Ears half worn away,
Was hung on high, to boast the Triumph of the Day.

⁴ *Quique senex ferula titubantes ebrius artus
Sustinet, & pando non fortiter haret asello.* Ovid. Met. 4.
His Staff does hardly keep him on his Legs,
When mounted on his Ass, see how he swags.

This he used when he was so drunk, as it often happened, that he could not sit, ¹ but fell from his Ass.

The Satyrs were not only constant Companions of *Silenus*, but very assistant to him; for they held him in great Esteem, and honoured him as their Father; and ² when they became old, they were call'd *Sileni* too. And concerning *Silenus's* Ass, they say, ³ that he was translated into Heaven, and plac'd among the Stars; because in the Giants War, *Silenus* rode on him, and helped *Jupiter* very much.

⁴ But when *Silenus* once was taken, and asked, *What was the best thing that could befall Man?* He was silent a long time, and then answered, *It is best for all never to be born, but being born, to die very quick'y.* Which Expression *Pliny* repeats almost in the same Words, ⁵ *There have been many who have judg'd it very happy never to have been born, or to die immediately after ones Birth.*

¹ *Ebrius ecce senex, pando delapsus ajello,*

Clamarunt Satyri. surge, age, surge, pater. De Art. am. 2.

*Th' old Soker's drunk, from's Ass h' has got a Fall,
Rouze, Daddy, ronze, again the Satyrs bawl.*

² *Pausanias in Atticis.* ³ *Aratus in Phænomen.* ⁴ *Rogatus quidnam esset hominibus optimum, respondit, Omnibus esse optimum non nasci, & natos quam citissime interire.* *Plut. in Consolation. Apol.* ⁵ *Mulsi exstiterē qui non nasci optimum censerent, aut quam citissime aboliri.* *Plin. in Præfat. l. 7.*



C H A P. XIV.

The S A T Y R S.

BEhold! ¹ Those are Satyrs, who dance in lascivious Motions and Postures, under the

¹ *Pausan. in Atticis.*

shade of that tall and spreading Oak ; they have Heads armed with Horns, and Goat's Feet and Legs, crooked Hands, rough hairy Bodies, and Tails not much shorter than Horses Tails. There is no Animal in Nature more salacious and libidinous than these Gods. Their Name it self shews the Filthiness of their Nature : And *Pausanias* gives a Proof of it, by relating a Story of some Mariners, who were drove upon a Desert Island by a Storm, and saw themselves surrounded by a Flock of *Satyrs*, the Seamen were frighted, and betook themselves again to their Ships, and the *Satyrs* left the *Men*, but they seized the *Women*, and committed all manner of Wickedness with them.

¹ *Satyrus derivatur à τῆς σάδης a veretro. Euleb. in præp. Evang. ibid.*



CHAP. XV. The FAUNS.

THE *Fauni*, which you see joined with the *Satyri*, differ from them in the Name only ; at least they are not unlike them in their Looks : ¹ For they have Hoofs and Horns, and are ² crowned with the Branches of the Pine. When they meet drunken Persons, they stupify them (they say) with their Looks alone. The *Boors* of the Country call them the ⁴ *Rural Gods* ; and pay them the more Respect, because they are armed with Horns and Nails, and painted in terrible Shapes.

¹ *Ovid. Pastorum* 2. ² *Idem in Epistola Oenobes* ³ *Idem in Epistola Phædræ.* ⁴ *Diagrettes. Virgil. Georg. 1.*

Faunus, or *Fatuellus* (as he is otherwise called) ¹ was the Son of *Picus*, King of the *Latins*. ² He married his own Sister, whose Name was *Fauna*, or *Fatua*: He consecrated and made her a Priestess, after which she had the Gift of Prophecy. History likewise tells us, that this *Faunus* was the Father and Prince of the other *Fauni* and the *Satyrs*. ³ His Name was given him from his Skill in *Prophecy*, and from thence also *Fatui* signifies both Persons that speak rashly and inconsiderately, and Enthusiasts, because they who prophesy, deliver the Mind and Will of another, and speak things, which themselves many times do not understand.

¹ Servius 7. *Æneid*. 6. ² *Nat. Comes lib.* 5. ³ *Faunus* dicitur a *fando* seu vaticinando. Serv. 7. *Æneid*. *Ibid.* *Hisp.* *Episcopus*.



C H A P. XVI.

P R I A P U S.

P. **H**A! What means that *naked* God, with his Sickle, behind the Trunk of that Tree? why does he hide the half of his Body so?

M. The Painter was modest, and therefore painted but half of him, because he is a shameless and *obscene* Deity. His Name is *Priapus*. I am ashamed to tell the Story of him, it is so very filthy; and therefore I shall say only, that he was the Son of *Venus* and *Bacchus*, born at *Lampsacus*, where his Mother hating his Deformity, and the Disproportion of his Members, rejected him. Yet he pleased the Women of *Lampsacus*, insomuch, that their Husbands banish'd him from the City, till by

the Oracle's Command he was recalled, and made God of the Gardens, and crowned with Garden Herbs. He carries a Sickle in his Hand, to cut off from the Trees all superfluous Boughs, and to drive away Thieves and Beasts, and mischievous Birds; from whence he is called *Arivistupor*. Therefore his Image is usually placed in Gardens, as we may learn from ¹ *Tibullus*, ² *Virgil*, and ³ *Horace*. He is called *Hellepontiacus* by the Poets, because the City *Lampsacus*, where he was born, was situated upon the *Hellepont*. All agree that he was very deformed, and they say that this was the Occasion of the Deformity of this God. When *Juno* saw *Venus* was big with Child, she was jealous; and therefore, under pretence of assisting her in her Labour, she spitefully misused her, so that the young Child was spoil'd and deform'd, and from his Deformity called *Priapus*, *Phallus*, and *Fascinum*; all which three Names favour of *Obscenity*; tho' by some ⁴ he

¹ *Pomosisque ruber custos ponatur in hortis,
Arceat ut sava falce Priapus aves.*

With th' swa-thy Guardian God our Orchards grace,
With this stiff Sickle he the Birds will chase.

² *Et custos furum atque avium cum falce saligna
Hellepontiaci servet tutela Priapi.* Georg. l. 4.

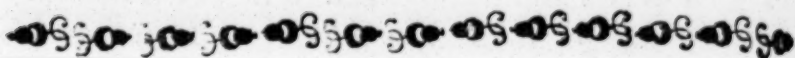
Besides, the God obscene, who frights away,
With his Lath-sword, the Thieves and Birds of Prey.

³ *Olim truncus eram ficulnus, inutile lignum,
Cum faber incertus scamnum faceretne Priapum,
Maluit esse Deus. Deus inde ego furum aviumque
Maxima formido.* Hor. Sat. 8.

Till Artists doubting, which, the Log was good
For Stone, or God; resolv'd to make a God:
So I was made: my Form the Log receives.
A mighty Terror I to Birds and Thieves.

⁴ *Vide Phurnutium.*

is called *Bonus Dæmon*, or *Genius*: Indeed *Juno's* Touch was not necessary to make the Child monstrous; for can any beautiful Offspring be expected from a Sot and a Whore?



C H A P. XVII.

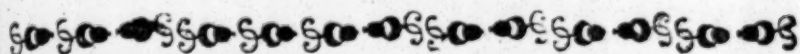
A R I S T Æ U S.

HE is called *Aristæus*, whom you see busied in that Nursery of Olives, supporting and improving the Trees. He is employed in drawing Oil from the Olive, which Art he first invented. He also found out the Use of Honey, and therefore you see some Rows of Bee-hives near him. ¹ For which two profitable Inventions, the Antients paid him Divine Honours.

He was otherwise called *Nomius* and *Agræus*, and was the Son of ² *Apollo*, by *Cyrene*; or, as *Cicero* says, the Son of *Liber Pater*; educated by the Nymphs, and taught by them the Art of making Oil, Honey, and Cheese. He fell in love with *Eurydice*, the Wife of *Orpheus*, and pursued her into a Wood, where a Serpent stung her so, that she died. The Nymphs hated him so much for this, that they destroyed all his Bees, to revenge the Death of *Eurydice*. This Loss was exceedingly deplored by him; and asking his Mother's Advice, he was told by the Oracle, that he ought by Sacrifices to appease *Eurydice*. Wherefore he sacrific'd to her four Bulls, and four Heifers, and his Loss was

¹ Pausanias in Arcadicis. ² Apollonius l. 6. in Verrem. sup-

supply'd ; for suddenly a Swarm of Bees burst forth from the Carcasses of the Bulls.



CHAP. XVIII. T E R M I N U S.

BUT, pray, why is that Stone or Log placed there? (It is so far off, that I cannot distinguish whether of the two it is.)

M. It has a Place among the *Rural* Gods, because it is a God itself.

P. A God, do you say? Surely now you jest, Sir.

M. No, it is not only a God, but a God greatly honour'd in this City of *Rome*. They call him *Terminus*, and imagine that the Boundaries and Limits of Mens Estates are under his Protection. His Name, and the Divine Honours paid to him by the Antients, are mentioned by ¹ *Ovid*, by ² *Tibullus*, and by ³ *Seneca*. The Statue of this God ⁴ was either a square Stone, or a Log of

¹ *Termine, five lapis, five es desertus in agro*

Stipes, ab antiquis tu quoque nomen habes Ovid. Fast. 2.
Terminus, whether Stump or Stone thou be,
The Antients give a Godhead too to thee.

² *Nam veneror, seu stipes habet desertus in agris,*
Seu vetus in triviis florida fersa lapis.

For I my Adoration freely give,
Whether a Stump forlorn my Vows receive,
Or a bestow'd Stone my Worship have.

³ ——— *Nullus in Campo sacer*

Divisit agros arbiter populis lapis. Hippolit. Act. 2. sc. 1.
The sacred Landmark then was quite unknown.

Arnobius contra Gentes, l. 1. Clemens Alex. Strom. 7.

Wood plan'd; which they usually perfumed with Ointment, and crown'd with Garlands.

And indeed the *Lapides Terminales* (that is, *Land-Marks*) were esteemed sacred; so that whoever dared to move, or plow up, or transfer them to another Place, his Head became devoted to the *Diis Terminalibus*, and it was lawful for any body to kill him.

And further, tho' they did not sacrifice the Lives of Animals to these Stones, because they thought that it was not lawful to *stain them with Blood*; yet they offer'd Wafers of Bread to them, and the first Fruits of Corn, and the like: And upon the last Day of the Year they always observed Festivals to their Honour, call'd *Terminalia*.

Now we pass to the *Goddesses of the Woods*.

¹ Dion. Halicarn. l. 2.



C H A P. XIX.

The Goddesses of the Woods.

D I A N A.

P. **I**T is very well. Here comes a Goddess ¹ taller than the other Goddesses, in whose *Virgin-Looks* we may ease our Eyes, which have been tired with the horrid Sight of those monstrous Deities. Welcome, *Diana*; ² your hunting Habit, the Bow in your Hand, and the Quiver full of Arrows, which

¹ Virgil. *Aeneid*. l. 1.

² Idem *Ibid*.

hangs down from your Shoulders, and the Skin of a Deer fastened to your Breast, discover you. ¹ Your Behaviour, which is free and easy, but modest and decent; your Garments, which are handsome, and yet careless, shew that you are a Virgin. [See Plate the Fourth, p. 87] Your ² Name shews your Modesty and Honour. I wish that you, who are the tallest of the Goddesses, ³ to whom Women owe their Stature, would implant in 'em also a Love of your Chastity. For I know you hate, you abhor the Conversation of Men, and fly from the very Sight of them. You reject the Temptations of Delight, and abhor the charming *Witchcraft* of Pleasure with all your Heart.

Actæon, the Son of *Aristæus*, that famous Huntsman, ⁴ fatally learn'd this, when he impudently look'd upon you, when you were naked in the Fountain: You deserv'd not the Punishment of his Impurity for a Moment; for sprinkling him with the Water, you changed him into a Deer, which was afterwards torn in pieces by his own Dogs.

Farther Honour is due to you, because you are the *Moon*, ⁵ the *Glory of the Stars*, and the only Goddess, ⁶ who observed perpetual Chastity.

Nor am I ignorant of that famous and deserving Action that you did, to avoid the Flames of *Alpheus*,

¹ Pausan. in Arcadicis. ² *Agreus*, integer, pudicitiam integritatemque Dianæ indicat. Strabo, l. 14. ³ Homer. Odyss. 20. ⁴ Ovid. 4. Metam. ⁵ Astrorum decus. Virg. Æneid. 9.

⁶ *Æternum telorum & Virginitatis amorem,*

Intemerata colit.

Virgil. Æneid. 11.

— Herself untainted still,
Hunting and Chastity she always lov'd.

¹ when you so hastily fled to your Nymphs, who were all together in one Place ; and besmear'd both your self and them with Dirt so, that when he came he did not know you : Whereby your honest Deceit succeeded according to your Intentions ; and the Dirt, which fouls every thing else, added a new Lustre to your Virtue. Welcome once again. O! ² Guardian of the Mountains, by whose kind Assistance Women in Childbed are preserved from Death.

M. So! *Palæophilus*, have you thus long cheated me?

P. What, I cheated you?

M. Yes, you ; who have so dextrously conceal'd your Knowledge, and endeavour'd to make me believe so long, that you are ignorant and unskill'd in the Mythology of the Heathens.

P. I am as unskill'd as I pretended. You may believe me when I swear, that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise from those things which I now repeat about *Diana*. For from a Boy I have loved this Goddess for her Modesty ; and out of respect to her, I learnt these few things which you heard me speak. I am wholly blind, and beg, that by your Assistance you would guide me. I speak sincerely, I am a meer Freshman.

¹ Pausanias in poster. Eliac.

² *Montium custos, nemorumque Virgo,
Quæ laborantes utero puellas
Ter vocata audis adimisque letho*

Diva triformis. Hor. Carm. l. 3.

Queen of the Mountains and the Groves!
Whole Hand the teeming Pain removes.
Whose Aid the sick and weak implore,
And thrice invoke thy threefold Power.

M. You can scarce make me believe so. But however, I will verify the Proverb, and ¹ teach one that knows more than my self. I will begin from that Word that you last mentioned.

Diana is call'd ² *Triformis* and *Tergemina*. First, because tho' she is but one Goddess, yet she hath three different Names, as well as three different Offices: In the Heavens she is called *Luna*, on the Earth she is named *Diana*, and in Hell she is stil'd *Hecate* or *Proserpina*. In the Heavens she enlightens every thing by her Rays; on the Earth she keeps under her Power all wild Beasts by her Bow and her Dart; and in Hell she keeps all the Ghosts and Spirits in Subjection to her by her Power and Authority. These several Names and Offices are compris'd in an ingenious ³ Distich, But altho' ⁴ *Luna*, *Diana*, and *Hecate* are commonly thought to be only three different Names of the same Goddess; yet ⁵ *Hesiod* esteems them three distinct Goddesses. Secondly, because she has, as the Poets say, *Three Heads*; the Head of a Horse on the Right Side, of a Dog on the Left, and a human Head in the Midst: Whence some call her ⁷ Three-headed, or, Three-faced. And ⁸ others ascribe to her the Likeness of a Bull, a Dog, and

¹ Sus Minervam. ² Cicero 3. de Nat.

³ Terret, lustrat, agit; *Proserpina Luna, Diana, Ima, suprema, feras; scepro, fulgore, sagitta.*

Dempster in Paralip.

⁴ In Theogon. ⁵ Orpheus in Argon. ⁶ τρισκεφάλων
ἢ τριπρόσωπον Cornut. & Artemidor. 2. Ombrocr. 7 Porph.
ap. Ger.

Hecate v. Stanley 2 10 8 11

R

a Lion.

a Lion. ¹ *Virgil* and ² *Claudian* also mention her three Countenances. Thirdly, according to the Opinion of some, she is call'd *Triformis*, ³ because the *Moon* hath three *several Phases*, or Shapes. The *New Moon* appears arch'd round with a Circle of Light. The *Half Moon* fills a Semicircle with Light, and the *Full Moon* fills a whole Circle or Orb with its Splendor. But let us examine these Names more exactly.

She is nam'd *Luna*, ⁴ from *shining*, either because she only in the Night-time sends forth a glorious Light, or else because she shines by borrow'd Light, and not by her own; and therefore the Light with which she shines is always, new Light. Her Chariot is drawn with a white and a black Horse; or with two Oxen, because she has got two Horns; sometimes a Mule is added, says *Festus*, because she is barren and shines by the Light of the Sun. Some say, that a *Luna* of both Sexes have been worshipped, especially among the *Egyptians*; and indeed they give this Property to all the other Gods. Thus both *Lunus* and were worshipped, but with this

¹ *Tercentum tonat ore Deos, Erebumque Chaosque
Tergeminamque Hecaten, tria virginis ora Diana.*
Night, Erebus and Chaos she proclaims,

And threefold Hecate, with her hundred Names.

And three *Dianas*: —

Æn. 4

² *Ecce procul ternis, Hecate, variata figuris.*

de raptu Prof. 1. 2.

Behold far off the Goddess *Hecate*

In threefold shape advances —

³ *Ap. Lil. Gyr.*

⁴ *A lucendo, quod una sit quæ noctu lucet. Cic. 2. de Nat. vel. Quod luce aliena splendeat, unde Græce dicitur Σελήνη ἀσέλας νέον id est lumen novum, id. ibid.*

diffic-

difference, that those who worshipped *Luna* were thought subject to the Women, and those who worshipp'd *Lunus*, were superior to them. ¹ We must also observe that the Men sacrific'd to *Venus*, under the Name of *Luna*, in Women's Cloaths, and the Women in Men's Cloaths.

This *Luna* had a Gallant who was named *Endymion*, and he was mightily courted by her; ² inso-much that to kiss him, she descended out of Heaven, and came to the Mountain *Latmus*, or *Lathynius*, in *Caria*; where he lay condemn'd to an eternal Sleep by *Jupiter*; because when he was taken into Heaven, he impudently attempted to violate the Modesty of *Juno*. In reality, *Endymion* was a famous *Astronomer*, who first describ'd the Course of the Moon, and he is represented sleeping, because he contemplated nothing but the Planetary motions.

Hecate may be deriv'd from Ἑκάτη [*Hekathē*] *eminus*; because the Moon darts her Rays or Arrows afar off. ³ She is said to be the Daughter of *Ceres* by *Jupiter*, who being cast out by her Mother, and expos'd in the Streets, was taken up by Shepherds and nourish'd by them; for which ⁴ Reason, she was worshipp'd in the Streets, and her Statue was usually set before the Doors of Houses, whence she took the Name *Propylæa*. Others derive her Name from [*Hekaton*] *centum*, because

¹ Servius in 2. *Æneid*. Philocor. Spartian. in imp. *Ca*-
sacal. ² Apoll. ⁴ Argonaut. Plin. l. 2. c. 9.

³ Helioid. in *Theogon*.

⁴ *Nocturnique Hecate trivijs ululata per urbes.*

Virg. *Æneid*. 9.

And *Hecate* by Night ador'd with Shrieks.

244 *Of the Gods of the Heathens.*

they sacrific'd a hundred Victims to her: ¹ Or because, by her Edict, those who die, and are not buried, *wander an hundred Years up and down Hell.* However, it is certain, she is call'd *Trivia*, a *Trivius*, from the Streets; for she was believed to preside over the Streets and Ways; so that they sacrific'd to her in the Streets; ² and the *Athenians*, every New Moon, made a sumptuous Supper for her there, which was eaten in the Night by the poor People of the City. ³ They say that she was excessive tall, her Head was covered with frightful Snakes instead of Hair, and her Feet were like Serpents. ⁴ She was represented encompass'd with Dogs; because that Animal was sacred to her; and *Hesychius* says, that she was sometimes represented by a Dog. We are told that she presided over Inchantments, and that ⁵ when she was called seven times, she came to the Sacrifices; as soon as these were finished, ⁶ several Apparitions appear'd, call'd from her *Hecatæa*.

She was called by the *Egyptians*, *Bubastis*; her Feasts were named *Bubastæa*; and the City, where they were yearly celebrated, was called *Bubastis*.

Brimo is another of the Names of *Hecate* and *Diana*; which is derived from ⁷ the *Cry*, which she gave when *Apollo* or *Mars* offer'd Violence to her when she was a hunting.

She was call'd *Lucina* and *Opis*, because ⁸ she

¹ Pausan. in Atticis. ² Aristophanes in Pluto. ³ Lucian. Pseudoph. ⁴ Apud Gyrard. Apollin. ⁵ Argonaut.

⁶ Ovid. 9. Metam.

⁷ Apollon. 3. Argon. ⁸ a *Βρυχάω*. fremo, ira exandefco
⁸ quod infantibus in lucem venientibus opem ferat. Aug. de Civitat. 4. c. 1.

helps to bring Children into the World, which good Office (as they say) she first perform'd to her Brother *Apollo*: For as soon as she herself was born, she assisted her Mother *Latona*, and did the Office of a Midwife; but was so affrighted with her Mother's Pains, that she resolv'd never to have Children, but to live a Virgin perpetually.

She is called *Chitone* and *Chitonia*,² because Women after Child-birth us'd first to sacrifice to *Juno*, and then offer to *Diana*, their own and their Childrens Cloaths.

She was named *Dietyнна*, not only from the Nets, which she used⁴ (for she was an Huntress, and the Princess of Hunters; for which reason all Woods were dedicated to her) but also because *Britomartis* the Virgin, when she hunted, fell into the Nets, and wou'd, if she escaped, to build a Temple for *Diana*. She did escape, and then consecrated a Temple to *Diana Dietyнна*. Others relate the Story thus: When *Britomartis* whom *Diana* lov'd because she was an Huntress, fled from *Minos* her Lover, and cast herself into the Sea; she fell into the Fishermens Nets, and *Diana* made her a Goddess. And since we are talking of Hunting, give me leave to add, that the⁶ Ancients thought that *Diana* left off Hunting on the *Ides* of *August*; therefore at that time it

¹ Callimach. Hymn. in Dian. ² *χιτώνη*, quasi tunicata, *χιτών*, tunica; solebant enim sceminæ partus laboribus perfunctæ Junoni sacrificare; suas autem & infantium vestes Dianæ consecrare. Plut. 3. Sympos. c. ult. ³ Retia enim *δίκτυα* dicuntur. ⁴ Ovid. 2. Metam. *Laet. plac.*

⁵ Schol. Aristoph.

⁶ Brodæus in Anthol. ex Schol. Pindari.

was not lawful for any to hunt, but they crowned the Dogs with Garlands, and by the light of Torches made of Stubble, they hung up the hunting Instruments near them.

We shall only adjoyn, to what hath been said, the two Stories of *Chione* and *Meleager*.

Chione was the Daughter of *Dædalion*, the Son of *Dædalus*: She was deflowred by *Apollo* and *Mercury*, and brought forth Twins, namely *Philammon* a skillful Musician, the Son of *Apollo*; and *Autolychus* the Son of *Mercury*, who prov'd a famous ¹ Juggler, and an artful Thief. She was so far from thinking this a Shame, that she grew very proud; nay openly boasted, ² that her Beauty had charmed two Gods, and that she had two Sons by them. Besides, she was ³ so bold as to spe k scornfully of *Diana's* Beauty, and prefer her self before her; but *Diana* did her self Justice, and punished the Insolence of this

¹ ——— *Furtum ingeniosus ad omne,
Qui facere assuerat, patriæ non degener artis,
Candida de nigris, & de candentibus atra* Ovid. Met. 11.
Cunning in Theft, and wily in all Slightes,
Who could with Subtilty deceive the Sight,
Converting white to black, and black to white.

² *Se peperisse duos, & Diis placuisse duobus.*

That she two Sons had brought, by having pleas'd two

[Gods]

³ ——— *Se præferre Dianæ
Sustinuit, faciemque Deæ culpavit. At illi
Ira ferox mota est, factisque placabimus, inquit:
Nec mora curvavit cornu, nervusque sagittam
Impulit, & meritam trajecit arundine linguam,*
She to *Diana's* durst her Face prefer,
And blame her Beauty. With a cruel Look,
She said, Our Deeds shall right us. Forthwith took
Her Bow and bent it; which she strongly drew,
And thro' her guilty Tongue the Arrow flew.

Boasted

Boaster, for she drew her Bow, and shot an Arrow thro' her Tongue, and thereby put her to Silence.

Meleager was punish'd for his Father ¹ *Oeneus's* Fault, who, when he offer'd his first Fruits to the Gods, wilfully forgot *Diana*; wherefore she was angry, and sent a wild Boar into the Fields of his Kingdom of *Caledonia*, to destroy them. *Meleager*, accompanied with many chosen Youths, immediately undertook either to kill this Boar, or to drive him out of the Country. The Virgin *Atalanta* was among the Hunters, and gave the Boar the first Wound; and soon after *Meleager* kill'd him. He valued *Atalanta* more who first wounded him, than himself who kill'd him, ² and therefore offer'd her the Boar's Skin. But the Uncles of *Meleager* were enrag'd that the Hide was given to a Stranger, and violently took it from her; whereupon *Meleager* kill'd them. As soon as his Mother *Althæa* understood that *Meleager* had kill'd her Brothers, she sought Revenge like a Mad Woman. In *Althæa's* Chamber was a Billet, which, when *Meleager* was born, ³ the Fates took,

¹ Ovid 8. Metam.

² — *Exuvias, rigidis horrentia setis*

Terga dat, & magnis insignia dentibus ora.

Illi latitia est cum munere muneris auctor,

Invidere alii, totoque erat agmine murmur.

Then gave the bristled Spoil, and ghastly Head
With monstrous Tusshes arm'd, which Terror bred.

She in the Gift and Giver pleasure took,
All murmur, with preposterous Envy struck.

³ *Tempora, dixerunt, eadem lignoque tibi que,*
O mode nate, damus: quo postquam carmine dicto
Excessere Deæ; flagrantem mater ab igne
Eripuit ramum, sparfitque liquentibus undis.

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and threw into the Fire, saying, The new born Infant shall live as long as this Stick remains unconsumed. The Mother snatch'd it out of the Fire, and quenched it, and laid it in a Closet: But now moved with Rage, she goes to her Chamber, and fetching the Stick ¹ she threw it into the Fire; and as the Log burn'd, *Meleager*, tho' absent, felt Fire in his Bowels, which consum'd him, in the same manner that the Wood was consumed; and when at last the Log was quite reduc'd to Ashes, and the Fire quench'd, *Meleager*, at the same time expired, and turn'd to Dust.

Servatusque diu juvenis servaverat annos.

O lately born, one Period we assign
To thee and to the Brand. The Charm they weave
Into his Fate, and then the Chamber leave.
His Mother snatch'd it with a hasty Hand
Out of the Fire, and quench'd the flagrant Brand,
This in an inward Closet closely lays,
And by preserving it prolongs his Days.

¹ ——— *Dextraque averſa trementi,*
Funereum torrem medios conjecit in ignes.
With Eyes turn'd back, her quaking Hand
To trembling Flames expos'd the fun'ral Brand.



C H A P. XX.

P A L E S.

THat Old Lady, which you see ¹ surrounded
with *Shepherds*, is *Pales*, the Goddess of *Shep-*

¹ Virg. Eclog.

berds

berds and Pasture. Some call her *Magna Mater*, and *Vesta*. To this Goddess they sacrific'd Milk, and Wafers made of Miller, that she might make the Pastures fruitful. They instituted the Feasts call'd *Palilia* or *Parilia* to her Honour, which were observ'd upon the eleventh or twelfth Day of the Kilends of *May*, by the Shepherds, in the Fields, on the same Day in which *Romulus* laid the Foundation of the City. These Feasts were celebrated to appease this Goddess, that she might drive away the Wolves, and prevent the Diseases incident to Cattle. The Solemnities observ'd in the *Palilian Feasts* were many: The Shepherds placed little Heaps of Straw in a particular Order, and at a certain Distance; then they danc'd and leap'd over them; then they purified the Sheep, and the rest of the Cattle with Fume of Rosemary, Laurel, Sulphur, and the like, as we learn from *Ovid*, who gives a Description of these Rites.

*Alma Pales faveas pastoria sacra canenti,
 Prosequar officio si tua facta meo.
 Certe ego de vitulo cinerem, stipulamque fabalem
 Sape tuli, leva, februa tosta, manu.
 Certe ego transilui positas ter in ordine flammæ
 Virgaque rorales laurea misit aquas.*

Great *Pales*, help: the pastoral Rites I sing,
 With humble Duty mentioning each thing.
 Althes of Calves and Bean Straw oft I've held,
 With burnt Purgations in a Hand well fill'd.
 Thrice o'er the Flames, in order rang'd, I've leapt,
 And holy Dew my Laurel Twig has dript.



C H A P. XXI.

F L O R A.

P. YOU need not tell me who that Goddess is, ¹ which I see adorn'd with so much Finery and Gracefulness, so dress'd and beautify'd with *Flowers*. It is *Flora*, the Goddess and President of *Flowers*. Is it not?

M. It is true, the *Romans* give her the Honour of a Goddess; but in reality she was a famous Strumpet, who, by her abominable Trade, heap'd up a great deal of Money, and made the People of *Rome* her Heir. Particularly she left a certain Sum, the yearly Interest of which was paid, that the Games call'd *Florales* or *Floralia* might be celebrated annually on her Birth-Day. But because this appear'd scandalous, impious and profane to the Senate, as it really was, they cover'd their Design, and worshipp'd *Flora* under the Title of Goddess of *Flowers*; and pretended that they offer'd Sacrifice to her, that the Plants and Trees might flourish.

Ovid follows the same Fiction, and relates ² that *Chloris* an infamous Nymph was married to *Zephyrus*, from whom she received the Power over all the *Flowers*: But let us return to *Flora* and her Games. Her Image, as we find in *Plutarch*, was expos'd in the Temple of *Castor* and *Pollux*, dress'd in a close Coat, and holding in her Right-hand the Flowers

¹ Lactantius l. i. c. 24. ² Ovid in Fastis.

of Beans and Pease. ¹ For while these Sports were celebrated, the Officers or *Ædiles* scattered *Beans* and other *Pulse* amongst the People. These Games were proclaim'd and begun by Sound of Trumpet, as we find mention'd in ² *Juvenal*. Then the lewd Women came forth in publick, and shew'd Tricks naked. Strange! that such Filthiness should be call'd *Flores*, and such Games *Floralia*.

¹ Val. Max. l. 2. c. 5.

² ——— *Dignissima certe*

Florali matrona tuba ——— *Juv. Sat. 6.*

— A Woman worthy sure

Of *Flora's* Festal Trumpet.



CHAP. XXII.

FERONIA.

Feronia the ¹ *Goddeſs of the Woods*, is juſtly plac'd near *Flora the Goddeſs of Flowers*: She is call'd *Feronia* from the Care ſhe takes ² in producing and propagating Trees. The higher Place is due to her becauſe Fruits are more valuable than Flowers, and Trees than ſmall and ignoble Plants. It is ſaid, ſhe had a Grove ſacred to her, under the Mountain *Soracte*, this was ſet on Fire, and the Neighbours were reſolved to remove the Image of *Feronia* from thence, when on a ſudden the Grove became green again. ³ *Strabo* reports, that thoſe who were inſpired by this Goddeſs, uſed to walk barefoot upon

¹ Virg 7. *Æn.* ² *Feronia a ferendis arboribus dicta.*

³ *Strabo Geogr. l. 5.*

burning

burning Coals without Hurt. Tho' many believed, that by the Goddess *Feronia* that Virtue only is meant, by which Fruits and Flowers are produc'd.



C H A P. XXIII.

P O M O N A.

Pomona is the Goddess, the Guardian, the President not of the ¹ Apples only, but of all the Fruit and Product of Trees and Plants. As you see, she follows after *Flora* and *Feronia* in Order; but in the Greatness of her Merit she far surpasses them; and has a Priest who only serves her, call'd *Flamen Pomonalis*.

P. What old toothless Hag is that which is so obsequious to *Pomona*?

M. It is not an old Woman, but a God. I do not wonder that you are deceived, since in this Disguise he deceived *Pomona* herself. When she was very busy in looking after her Gardens and Orchards with great Care, and was wholly employ'd in watering and securing the Roots, and in lopping the over-grown Branches, ² *Vertumnus*, a principal God amongst the Romans, (called so because he had power to turn himself into what shape he pleas'd) was in love with *Pomona*, and counterfeited the Shape of an old grey headed Woman. He ³ came leaning on a Staff, into the

¹ Pomona a pomis dicitur. ² Vertumnus à vertendo, quod in quas vellet figuris sese vertere poterat.

³ Imitans baculo positus per tempora canis.

With grey-hair'd Noddle leaning on a Staff. *Op. Met. 24.*
Gardens,

Gardens, admir'd the Fruit and Beauty of them, and commending her Care about them, he saluted her. He view'd the Gardens, and from the Observations which he had made, he began to discourse of Marriage, telling her that it would add to the Happiness even of a God, to have her to Wife. Observe, says he, the Trees which creep up this Wall; How do the Apples and Plumbs strive which shall excel the other in Beauty and Colour; whereas, if they had not Props or Supports, which like Husbands hold them up, they would perish and decay. All this did not move her, till *Vertumnus* chang'd himself into a young Man, and then she began also to feel the Force and Power of Love, and submitted to his Wishes.

¹ *At si stare, ait cælebs sine palmitæ truncus.
Nil præter frondes, quare peteretur, haberet,
Hæc quoque quæ juncta vitis requiescit in ulmo,
Si non juncta foret, terræ acclinata jaceret:
Tu tamen exemplo non tangeris arboris hujus.*

Yet, saith he, if this Elm should grow alone, Except for shade, it would be priz'd by none: And so this Vine in am'rous Foldings wound, If but disjoin'd, would creep upon the Ground. Yet art not thou by such Examples led, But shun'st the Pleasures of a happy Bed.

² ——— *In juvenem rediit, & anilia demit
Instrumenta sibi; talisque appruit illi,
Qualis ubi oppositas nitidissima Solis Imago
Evicit nubes, nullaue obstante relaxit
Vimque parat, sed vi non est opus inque figura
Capta Dei Nympha est, & mutua vulnera sensit.*

——— Again himself he grew,
Th' Infirmities of heatless Age depos'd,
And such himself unto the Nymph disclos'd.
As when the Sun, subduing with his Rays
The muffling Cloud his golden Bow displays.
He Force prepares; of Force there was no need:
Struck with his Beauty, mutually they bleed.



C H A P. XXIV.

The N Y M P H S.

NOW observe that great Company of neat, pretty, handsome, beautiful, charming Virgins, who are very near the Gardens of *Pomona*. Some run about the Woods, and hide themselves in the Trunks of the aged Oaks; some plunge themselves into the Fountains, and some swim in the River. They are call'd by one common Name: *Nymphs*, ² because they always look young; or ³ because they are handsome. Yet all have their proper Names besides, which they derive either from the Places where they live, or the Offices they perform; they are especially distributed into Three Classes, *Celestial*, *Terrestrial*, and *Marine* Nymphs.

The *Celestial* Nymphs were those *Genii*, those *Souls* and *Intellects*, ⁴ who guided the *Spheres* of the Heavens, and dispensed the Influences of the Stars to the things of the Earth.

Of the *Terrestrial* Nymphs some preside over the Woods, and were call'd *Dryades* from a ⁵ Greek Word, which principally signifies an Oak, but generally any Tree whatever. These *Dryades* had their Habitations in the Oaks. Other *Nymphs* were call'd ⁶ *Hamadryades*, for they were born when the Oak was first planted, and when it perishes, they

¹ Phurnut. ² ἀπὸ τῆς αἰῶνος φαίνεσθαι: quod semper juvenes apparent, ³ ἀπὸ τῆς φαίνεσθαι (πρὸς) πρὸς, quod formæ decere præfulgent. ⁴ Ex Plut. Macrobi. Procl. ⁵ ὁ ἄρκτος id est quercus: Virg. Georg. 4. ⁶ ἀπὸ ἁμα simul & ἄρκτος quercus.

die also. The Ancients held strange Opinions concerning Oaks, they imagin'd that even the smallest Oak was sent from Heaven. ¹ The *Druidæ*, Priests of the *Gauls*, esteemed nothing more divine and sacred than the Excrescence which sticks to Oaks. Others of the *Terrestrial* Nymphs are call'd ² *Oreades* or *Orestiades*, because they presided over the Mountains. Others ³ *Napææ* because they had dominion over the Groves and Vallies. Others ⁴ *Limoniades*, because they look after the Meadows and Fields. And others ⁵ *Meliæ*, from the Ash Tree sacred to them; and these were supposed to be the Mothers of those Children, who were accidentally born under a Tree, or exposed there.

The *Marine* Nymphs were either those Nymphs ⁶ which preside over the Seas, and were called, *Nereides* or *Nerinae*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris* their Parents; (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*; from whom they were call'd *Oceanitides* and *Oceanie*) or those Nymphs who preside over the Fountains, and were call'd ⁷ *Naiades* and *Naides*, or else inhabit the Rivers, and were call'd *Fluviales* or ⁸ *Potamides*; or lastly, who preside over the Lakes and Ponds, and were call'd *Limnades*, ⁹ from λίμνη [*Limne*] a Lake.

All the Gods had *Nymphs* attending them, *Jupiter* speaks of his ¹⁰ in *Ovid*. *Neptune* had several *Nymphs*

¹ Lil. Gyr. synt. 1. ² ab ὄρεος Mons ³ ἀναπν saltus vel vallis. ⁴ ἀ λειμῶν, pratum. ⁵ ἀ μελία traxinus Orpheus in hymn. ⁷ νάη fluo. ⁸ ἀ ποταμὸς fluvius. ἀ λίμνη, lacus. ¹⁰ Sun: mihi Semidei, sunt rustica numina Fauni, Et Nymphæ Satyrique & Monticolæ Sylvani Met. l. 1. Half Gods and Rustic Fauns attend my Will, Nymphs, Satyrs, Sylvans that on Mountains dwell

inſomuch that *Hefiod* and *Pindar* call him ¹ *Nymphagetes*, that is, the Captain of the *Nymphs*. The Poets generally give him fifty. *Phæbus* likewise had *Nymphs* call'd *Aganippidæ* and *Mufæ*. Innumerable were the *Nymphs* of *Bacchus*, who were called by different Names, *Bacchæ*, *Baffarides*, *Eloides* and *Thyades*. Hunting *Nymphs* attended upon *Diana*; and Sea-*Nymphs*, call'd *Nereides*, waited upon *Tethys*. ² Fourteen very beautiful *Nymphs* belonged to *Juno*: Out of all which I will only give you the History of two.

Arethufa was one of *Diana's* *Nymphs*: Her Virtue was as great as her Beauty. The Pleaſantneſs of the Place invited her to cool herſelf in the Waters of a fine clear River: *Alpheus*, the God of the River, assumed the Shape of a Man, and aroſe out of the Water: He firſt ſaluted her with kind Words, and then approach'd near to her; but away ſhe flies, and he follows her; and when he had almoſt overtaken her, ſhe was diſſolved with Fear, by the Aſſiſtance of *Diana*, whom ſhe implored, into a Fountain. ³ *Alpheus* then reſumed his former Shape of Water, and endeavour'd to mix his with her Stream, but in vain; for to this Day *Arethufa* continues her Flight, and by her Paſſage through a

¹ *Nymphagētēs* id eſt, Nympharum dux. *Hefiod.* & *Pind.* in *Ithm.*

² — *ſeptem præſtanti corpore Nymphæ.* *Virg.* l. 1.
Twice ſeven the charming Daughters of the Main,
Around my Perſon wait, and bear my Train.

³ — *ſed enim cognoscit amatas*
Amnis aquas; poſtſequē viri, quod ſumpſerat ore,
Vertitur in proprias, ut ſe illi miſceat, undas. *Ov. Met.* 5.
The River his beloved Waters knew;
And putting off th' aſſumed Shape of Man.
Reſumes his own; and in a Current ran- Cavity

Cavity of the Earth¹ she goes under Ground into Sicily. *Alpheus* also follows by the like subterraneous Passages, till at last he unites, and marries his own Streams to those of *Aretbusa* in that Island.

*Echo*² was a Nymph formerly, tho' nothing of her but her Voice remains now, and even when she was alive, she was so far deprived of her Speech, that she could only repeat the last Words of those Sentences which she heard. + *Juno* inflicted this Punishment on her for her Talkativeness; for when she came down to discover *Jupiter's* Amours with the Nymphs, *Echo* detain'd her very long with her tedious Discourses, that the Nymphs might have an Opportunity to escape, and hide themselves. This *Echo* by chance met *Narcissus* rambling in the Woods; and she so admir'd his Beauty, that she fell in Love with him; she discovered her Love to him, courted him, follow'd him, and embrac'd the proud Youth in her Arms; but he broke from her Embraces, and hastily fled from her Sight.

Virgil. *Æn.* 3.

¹ *Corpus adhuc Echo, non vox erat, & tamen usum
Garrula non alium, quam nunc habet, oris habebat*

³ *Reddere de multis ut verba novissima posset. Ov. Met. l. 3.*

She was a Nymph, tho' only now a Sound,
Yet of her Tongue no other Use was found,
Than now she has; which never could be more
Than to repeat what she had heard before.

⁴ *Fecerat hoc Juno, quia cum deprendere posset
Sub Jove saepe suo Nymphas in monte jacentes,
Illa deam longo prudens sermone tenebat,
Dum fugerent Nymphæ.*

This Change impatient *Juno's* Anger wrought,
Who, when her *Jove* she o'er the Mountains sought,
Was oft by *Echo's* tedious Tales misled,
Till the shy Nymphs to Caves and Grottos fled.

S

where =

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whereupon the despis'd *Nymph* hid her self in the Woods, and pin'd away with Grief, ¹ so that every Part of her, but her Voice was consum'd, and her Bones were turned into Stones.

Narcissus met with as bad a Fate, for tho' he would neither love others, nor admit of their Love, yet he fell so deeply in Love with his own Beauty, that the Love of himself prov'd his Ruin. His Thirst led him to a ² Fountain whose Waters were clear and bright as Silver; when he stoop'd down to drink, he saw his own Image, he stay'd gazing at it, was wonderfully pleas'd with the Beauty of it, insomuch that he fell passionately in Love with it. A ³ little Water only separated him from his beloved Object. He continued a ⁴ long time admiring this beloved

¹ *Vox tantum, atque ossa supersunt:*

Vox manet: ossa ferunt lapidis traxisse figuram,

Inde latet sylvis, nulloque in monte videtur,

Omnibus auditur: sonus est qui vivit in illa.

Her Flesh consumes and moulders with Despair,

And all her Bodies juice is turn'd to Air;

So wondrous are th' Effects of restless Pain,

That nothing but her Voice and Bones remain:

Nay ev'n the very Bones at last are gone

And metamorphos'd to a thoughtless Stone,

Yet still the Voice does in the Woods survive,

The Form's departed, but the Sound's alive.

² *Pons erat illimis nitidis argenteus undis. Ovid. Metam. l. 3.*

There was by chance a living Fountain near,

Whose unpolluted Channel ran so clear,

That it seem'd liquid Silver.

³ *Exigua prohibetur aqua —*

A little Drop of Water does remove

And keep him from the Object of his Love.

⁴ *— Sed opaca fusus in herba*

Spestat inexploro mendacem lumine formam,

Perque oculos perit ipse suos.

He lies extended on the shady Grass,

Viewing with greedy Eyes the pictur'd Face,

And on himself brings Ruin.

picture

Picture, before he discover'd what it was, that he so passionately ador'd; but at length ¹ the unhappy Creature perceiv'd that the Torture he suffer'd was from the love of his own self. In a word, his Passion conquer'd him, and the Power of Love was greater than he could resist, so that by degrees ² he wasted away and consum'd, and at last by the favour of the Gods was turn'd into a Daffodil, a Flower call'd by his own Name.

¹ *Flammas, inquit, moveoque, feroque:*
Quod cupio mecum est: inopem me copia fecit.
O utinam a nostro secedere corpore possem!
Votum in amante novum est, vellem quod amamus abesses.
 My love does vainly on my self return,
 And fans the cruel Flames with which I burn.
 The Thing desir'd I still about me bore,
 And too much Plenty has confirm'd me poor.
 O that I from my much lov'd self could go,
 A strange Request, yet would to God 'twere so!
² — *attenuatus amore*
Liquitur, & cæco paulatim carpitur igne,
 No Vigour, Strength, or Beauty does remain,
 But hidden Flames consume the wasting Swain.



CHAP. XXV.

The Inferior Rural Deities.

THE Images of these Gods and Goddesses are so small, that we cannot discern their Figures: Wherefore I will only recount their Names. And first,

Rusina, the Goddess, to whose Care all the Parts of the Country are committed. Then

Collina, she who reigns over the Hills.

Vallonia, who holds her Empire in the Valleys.

S 2

Hippona

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Hippona, ¹ who presides over the *Horses* and *Stables*. ² This was the Name also of a beautiful Woman begotten by one *Fulvius* from a Mare.

Bubona, who hath the Care of the *Oxen*.

Seia, ³ who takes care of the *Seed*, whilst it lies buried in the Earth. She is likewise call'd ⁴ *Segetia*, because she takes care of the *Blade*, as soon as it appears green above the Ground.

Runcina, is the Goddess of *Weeding*. She is invoked ⁵ *when the Fields are to be weeded*.

Occator, is the God of *Harrowing*. He is worshipped ⁶ *when the Fields are to be harrowed*.

Sator and *Sarritor*, are the ⁷ Gods of *Sowing* and *Raking*.

To the God *Robigus*, were celebrated Festivals call'd *Robigalia*, which were usually observed upon the 7th of the *Kalends* of *May*, to avert ⁸ the *Blasting* of the Corn.

Stercutius, *Stercutus*, or *Sterculius*, call'd likewise *Sterquilinus* and *Picumnus*, is the *Rural* God, who first invented the Art of ⁹ *Dunging* the Ground.

Proserpina, is the Goddess which presides over the Corn, ¹⁰ *when it is sprouted pretty high above the Earth*. We shall speak more of her, when we discourse concerning the *Infernal Deities*.

Nodosus, or *Nodutus*, is the God that takes care of the ¹¹ *Knots* and the *Joints* of the *Stalks*.

Volusia, is the Goddess which takes care to fold the Blade round the Corn, before the Beard breaks

¹ Αἵ ἵπποι equus. Apuleius alin. aur. l. 3. ² Tertullian. Apol. ³ à serendo nomen habet Seia ut. ⁴ Segetia à Segete. Plin. l. 8. ⁵ cum runcantur agri. ⁶ cum occantur agri. Serv. in Georg. 1. Plin. l. 18. c. 29. ⁷ ita dicti à Serendo & Sarriendo. ⁸ ad avertendam à satis rubiginem. ⁹ ita dicitur à Stercore. ¹⁰ cum super terram seges proserpserit. ¹¹ præponitur Nodis Geniculisque culmorum. out

out, which ¹ Foldings of the Blade contain the Beard, as Pods do the Seed.

Patelina takes care of the Corn, ² after it is broken out of the Pod, and appears.

The Goddess *Flora* presides over the Ear, when it ³ blossoms.

And *Lactura* or *Lactucina*, who is next to *Flora*, presides over the Ear when it begins ⁴ to have Milk.

And *Matuta* takes care that the Ear comes to a just *Maturity*.

Hosfilina was worshipp'd, that the Ears of the Corn might grow ⁵ even, and produce a Crop proportionable to the Seed sown.

Tutelina, or *Tutulina*, hath the *Tutelage* of Corn when it is reaped.

Pilumnus invented the Art of ⁶ Kneading and Baking the Corn.

Mellona invented the ⁷ Art of making Honey.

And *Fornax* is esteem'd a Goddess; because before the Invention of Grinding the Wheat, the Bread Corn was parched in a *Furnace*. *Ovid* ⁸ makes mention of this Goddess.

These mean Deities are but the *Refuse* of the Gods. Let us leave them, and turn our Eyes to the Left Hand Wall in this *Pantheon*, where we shall see the *Gods of the Sea*.

¹ Folliculorum involucris præficitur. ² cum spica patet postquam è folliculis emerfit. ³ cum florescit. ⁴ lactescere ⁵ ab hostire, quod veterum lingua significabat idem quod aquare Augustinus de Civitate jam laudatus. ⁶ à pilando, idest, condensando & farinam subigendo. Vid. Serv. in Æneid. 9. ⁷ Artem mellificii excogitavit.

⁸ Facta Dea est Fornax. lati fornace coloni

Orant, ut vires temperet illa suas.

Fast. l. 6.

A Goddess *Fornax* is, and her the Clowns adore,
That they may've kindly Batches by her Pow'r.



PART III.

Of the Gods of the SEA.



CHAP. I.

SECT. I.

NEPTUNE *His Name and Descent.*

P. THIS is a glorious and beautiful Scene. Are these the *Gods of the Waters*? Are these the *Marine Gods*, whose numerous Companies are carried all over the liquid Plains of the Sea in Shells?

M. These are the *Gods*, the *Presidents*, the *Princes* of the vast Finny Regions, and the Moderators of the flowing Waves.

P. And who is that *King*, with black Hair, and blue Eyes, who holds a Scepter in his Right-hand, like a Fork with three *Tines*, and is so beautifully array'd in a Mantle of *Azure*, clasping his Left-hand round his *Queen's* Waste? He stands upright

in

in his Chariot which is a large Escallop-shell drawn by Sea-Horses, and before him swims *Triton*, who was his Son, his Companion, and his Trumpeter? See *Plate the Fifth*, p. 110.

M. It is *Neptune*, whose Name is derived by the change of a few Letters from the Word ¹ *Nubo*, which signifies to cover; because the Sea encompasses, embraces, and, *as it were*, covers the Land. Or, as others believe, he is so call'd from the *Egyptian* Word (*Nepthen*) which signifies the Coasts and Promontories, and other Parts of the Earth which are washed by the Waters. So that ² *Tully* who derives *Neptune* a *Nando*, from swimming, is either mistaken, ³ or the Place is corrupt.

It is *Neptune*, I say, the Governor of the Sea, the Father of the Rivers and the Fountains, and the Son of *Saturn* by *Ops*. His Mother preserved him from the devouring Jaws of *Saturn*, (who, as we remarked above, eat up all the *Male Children*, that were born to him) by giving *Saturn* a young *Foal* to eat in his stead. In *Greek* he is call'd Ποσειδών [*Poseidon*] because he so binds ⁴ our Feet that we are not able to walk within his Dominions, that is, on the Water.

When he came to Age, *Saturn's* Kingdom was divided by Lot, and the *Maritime* Parts fell to him. He and *Apollo*, by *Jupiter's* Command, were forced to serve *Laomedon*, in building the Walls of *Troy*; because he and some other Gods had plotted against *Jupiter*. Then he took *Amphitrite* to Wife,

¹ a nubendo, quod mare terras obnubat. Vario. ² Tullius de Nat. Deor. l. 2. ³ Liplius & Bochartus. ⁴ Qui ποσιδῆν hoc est, pedibus vinculum injicit, ne pedibus aquas amouemus. Plato in Cratylo. ⁵ Dicitur ἀμφιτεῖν τὰ ἐν τῷ ἀμφιτεῖν a circumterendo, quod terram mare circumterat.

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who refus'd a long Time to hearken to his Courtship, and comply with his Desires; but at last, by the Assistance of a Dolphin, and by the Power of Flattery, he gained her. To recompence which Kindness, the Dolphin was placed among the Stars, and made a Constellation. Neptune had two other Wives besides, *Salacia*, so named from *Salum*, the Sea, ¹ or the *Salt Water towards the lower Part and Bottom of the Sea*. And *Venilia*, so named from *veni-endo*, because the Sea goes and comes with the Tide; it ebbs and flows by Turns.

¹ Augustinus de Civitate Dei.

SEC T. II. *Actions of Neptune.*

THE Poets tell us, that Neptune produced a ¹ Horse in *Attica*, out of the Ground, ² by striking it with his *Trident*. Whence he is called *Hippius*, and ³ *Hippodromus*; and is esteem'd the President over the Horse Races: At his Altar, in the *Circus* of *Rome*, Games were instituted, in which they represented the ancient *Romans*, by Violence carrying away the *Sabine Virgins*. His Altar was under Ground, and he was sacrificed unto by the Name of ⁵ *Consus*, the God of Counsel; which for the most part ought to be given privately; and therefore the God *Consus* was worshipped in an obscure and private Place. The solemn Games ⁶ *Consualia*, which were celebrated in the Month

¹ Sophocl. in *Oedip*.

² ——— *Magno percussâ tellure Tridente.*

With his huge Trident having struck the Ground.

Virg. Georg. l. 1.

³ Ab ἵππος equus, & δρόμος cursus. *Pindar. Ode 1. Isth.*
Var. ap. Lil. Gyr. ⁴ *Dion. Halic. l. 2.* ⁵ à consilio dando.
Servius Æneid. 8. ⁶ *Plut. in Romulo. Dion. Halic. l. 1.*

of

of *March*, were instituted in honour of *Neptune*, whose other Name was, as I have said, *Consus*. At the same time the Horses left working, and the Mules were adorned with Garlands of Flowers.

Hence also it comes that the Chariot (as you see) of *Neptune*, is drawn by *Hippocampi*, or *Sea-Horses*, as well as sometimes by *Dolphins*. Those *Sea-Horses* had the Tails of Fishes, and only two Feet, which were like the Fore Feet of a Horse; according to the Description of them in ¹ *Statius*, and this is the reason why ² *Virgil* calls them two footed Horses. *Neptune* guides them, and goads them forward with his Trident, as it is prettily expressed in ³ *Statius*.

It was therefore *Neptune's* peculiar Office, not only to preside over, and govern Horses both by Land and by Sea, but also the Government of Ships was committed to his Care, which were always safe under his Protection; for whenever he

¹ *Illic Ægæo Neptuneus gurgite fessos
In portum deducit equos, prior haurit habenas
Ungula, postremi solvuntur in æquora pisces.* Theb. 2.

God *Neptune's* Steeds to rest are set up here,
In the *Ægean* Gulf, whose fore Parts Harness bear,
Their hinder Parts Fish-shap'd

² ——— *Magnum qui piscibus æquor,
Et juncto bipedum curru metitur equorum.* Georg. 1. 4.

² ——— Thro' the vast Sea he glides
Drawn by a Team half Fish half Horse he rides.

³ ——— *triplici telo jubet ire jugales :
Illi spumiferos glomerant a pectore fluctus,
Pone natant, delentque pedum vestigia caudâ.* Achil. 1. 1.

Shaking his Trident, urges on his Steeds,
Who with two Feet beat from their bawny Breasts
The foaming Billows; but their hinder Parts
Swim, and so smooth again the curling Surge.

⁴ *Homer. in hymn. Sil. Ital. 1. 1.*

rides

¹ rides upon the Waters, the Weather immediately grows fair and the Sea calm.

¹ ——— *Tumida æquora placat,
Collectasque fugat nubes, solemque reducit.* *Æn. l. 1.*

——— He smooth'd the Sea,
Dispell'd the Darkness, and restor'd the Day.

——— *æquora postquam
Prospiciens Genitor, Cæloque invehit aperto,
Flectit equos, curruque volans dat lora secundo.
Subsidunt undæ, tumidumque sub axe tonanti
Sternitur æquor aquis, fugunt vasto æthere nimbi.*

——— Where e'er he guides
His finny Coursers, and in Triumph rides,
The Waves unruffle, and the Sea subsides.

S E C T. III.

THE most Remarkable of his Children were
Phorcus or *Phorcys*, and *Proteus*.

Phorcus was his Son ¹ by the Nymph *Thetis*: He was vanquish'd by *Atlas*, and drown'd in the Sea: His surviving Friends said that he was made a *Sea God*, and therefore they worshipp'd him. We read of another *Phorcus*, ² who had three Daughters, they had but one Eye between them all, which they all could use. When any of them desir'd to see any thing, she fix'd the Eye in her Forehead, in the same manner as Men fix a Diamond in a Ring; when she had used it, she pulled the Eye out again, that her Sisters might have it; thus they all used it as there was occasion, *Proteus*, his other Son, was the ³ *Keeper of the Sea Calves*; his Mother was the

¹ Var. ap. Nat. Com. ² Palæphat. in fab. ³ Phocæarum seu Vitulorum marinarum pastor. Tzet. chil. 2. hist. 44.

⁴ Ovid. Met. m. 8.

Nymph *Phenice*. ⁴ He could convert himself into all sorts of Snapes ; sometimes he could flow like the Water, and sometimes burn like the Fire ; sometimes he was a Fish, a Bird, a Lion, or whatsoever he pleas'd : Nor was this wonderful Power enjoyed by *Proteus* alone. For *Vertumnus*, one of the Gods of the Romans, had it ; his Name shews it, as we observed before in the Story of *Pomona*. And from this God *Vertumnus*, comes that common Latin Expression, *bene* or *male vertat*, may it succeed well or ill ; because it is the Business of the God *Vertumnus*, to ² preside over the turn of things, which happen according to Expectation ; tho' oftentimes what we think good is found in the Conclusion [*male vertere*] to be worse than was expected ; as that Sword was, ³ which *Dido* receiv'd from *Aeneas*, with which she afterwards kill'd her self.

Neptune endued *Periclimenus* *Nestor's* Brother with the same Power, who was afterwards kill'd by *Hercules* in the shape of a Fly ; for when he fought against *Neleus*, a Fly tormented him and stung him violently ; when *Pallas* discover'd to *Hercules* that this Fly was *Periclimenus*, he kill'd him.

Neptune gave the same Power to *Metra*, *Mestra* or *Mestre*, the Daughter of *Erisichthon* ; she obtain'd this Reward from him, because he had

¹ *Vertumnus dictus est a vertendo.* ² *Rebus ad opinata revertentibus præesse.* Donatus in Terent.

³ — *ensemque recludit*

Dardanum, non hoc quasitum munus in usus. Virg. *Æn.* 4.

— The Trojan Sword unsheath'd,

A Gift by him not to this Use bequeath'd.

⁴ *Homer.* in *Odys.* l. 11.

debauch'd

268 *Of the Gods of the Heathens.*

debauch'd her; ¹ by which Power she was enabled to succour her Father's insatiable Hunger.

For the same cause *Cænis*, a Virgin of *Thessaly*, obtain'd the same, or rather a greater Power from *Neptune*: For he gave her Power to change her Sex, and made her invulnerable; she therefore turn'd herself into a Man, and was call'd *Cæneus*: ² She fought against the *Centaurs*, till they overwhelm'd her with a vast Load of Trees, and buried her alive; after which, she was chang'd into a Bird of her own Name.

¹ *Nunc equi, nunc ales, modo bos, modo cervus abibat, Præbebatque avido non iusta alimenta parenti.* Ov. Met. 8. Now Hart-like, now a Cow, a Bird, a Mare, She fed her Father with ill-purchas'd Fare.

² Ovid. Metam. l. 18.



CHAP. II.

Triton, and the other Marine Gods.

TRiton was the ¹ Son of *Neptune* by *Amphitrite*: He was his Father's Companion ² and ³ *Trumpeter*. Down to his Navel he resembles a Man, but his other Part is like a Fish. His two ⁴ Feet are like the Fore-feet of a Horse; his Tail is cleft, and crooked, like a Half-Moon, and his Hair resembles wild Parsly. Two Princes of *Parnassus* (⁵ *Virgil*

¹ *Hæliod. in Theogon.* ² *Stat. 6. Theb.* ³ *Virg. Æn. 1. Apollon. Argon. 4.*

⁵ *Hunc vehit immanis Triton, & cærulea concha Exterrens freta: cui laterum tenus hispida nanti, Frons hominem præfert, in pristim desinit alvus Spumea pestifero sub pectore murmurat unda.* *Æn. 10.*

and, Ovid) give most elegant Descriptions of him.

Oceanus, another of the Sea-Gods, ² was the Son of Cælum and Vesta, ³ who by the Antients was called the Father, not only of all the Rivers, but of the Animals, and of the very Gods themselves; for they imagined, that all the things in Nature took their Beginning from him. It is said, he begot of his Wife Tetbys, three thousand Sons: The most eminent of which were,

Nereus, ⁴ who was nurs'd and educated by the Waves, ⁵ and afterwards dwelt in the *Ægean* Sea, and became a famous Prophefier. He ⁶ begat fifty Daughters by his Wife Doris, which Nymphs were call'd after their Father's Name, *Nereides*.

Him and his martial Train the *Triton* bears,
High on his Poop the Sea-green God appears:
Frowning, he seems his crooked Shell to sound,
And at the Blast the Billows dance around.
An hairy Man above the Waste he shews,
A Porcypise Tail beneath his Belly grows,
And ends a Fish: His Breast the Waves divides,
And Froth and Foam augment the murmuring Tides.

*1 Ceruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque & flumina signo
Jam revocare dato. Cava buccina sumitur illi
Tortilis in latum, qua turbine crescit in imo
Buccina voce replet sub utroque jacentia Phæbo.* Met. 1.

Old Triton rising from the Deep he spies,
Whose Shoulders rob'd with native Purple rise,
And bids him his loud sounding Shell inspire,
And give the Floods a Signal to retire.

He his wreath'd Trumpet takes (as given in charge)
That from the turning Bottom grows more large:
This when the Numen o'er the Ocean sounds,
The East and West, from Shore to Shore rebounds.

² Hesiod, in Theogon. ³ Orph. in hymn. Hesiod ibid.

⁴ Horat. 1 Carm. ⁵ Euripid. in Iphig. ⁶ Apol. 4

Palæmon

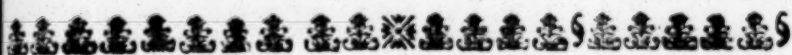
Palæmon, and his Mother *Ino*, are also to be reckon'd among the Sea-Deities. They were made Sea-Gods on this Occasion: *Ino's* Husband *Atbamias* was distracted, and tore his Son *Learchus* into pieces, and dash'd him against the Wall: *Ino* saw this, and fearing lest the same Fate should come upon herself and her other Son *Melicerta*, she took her Son, and with him threw herself into the Sea; where they were made Sea-Deities: Nothing perish'd in the Waters but their Names; tho' their former Names were lost in the Waves, yet they found new ones: She was call'd *Leucothea*, and he *Palæmon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus the Fisherman became a Sea God by a more pleasant way. For when he pull'd the Fish which he had caught, out of his Nets, and laid them on the Shore, he observ'd, that by touching a certain ¹ Herb; the Fish recover'd their Strength, and leap'd again into the Water. He wonder'd at so strange an Effect, and had a Desire to taste this Herb. ² When he had tasted it, he follow'd his Fish and leaping into the Water, became a God of the Sea.

To these we may add the Story of *Canopus*, a God of the *Egyptians*; who, by the help of Water, gain'd a memorable Victory over the God of the *Chaldeans*. ³ When these two Nations contended about the Power and Superiority of their Gods, the Priests consented to bring these two Gods together that they might decide their Controversy: The *Chaldeans* brought the God *Ignis* (Fire) and the *Egyptians* brought *Canopus*; they set the two Gods near one another to fight; *Canopus's* Belly was a great

¹ Strab. 9. l. ² Ovid Metam. 13. ³ Ruffin. l. 11. c. 26.

Pitcher fill'd with Water, and full of Holes, but so stopp'd with Wax, that no body could discern them. When the Fight began; *Fire*, the God of the *Chaldeans*, melted the Wax which stopp'd the Holes; so that *Canopus* with Rage and Violence assaulted him with Streams of Water, and totally extinguish'd, vanquish'd, and overcame him.



CHAP. III.

SECT. I.

The Monsters of the Sea. The SIRENS.

There were three *Sirens*, whose Parentage is uncertain, (tho' some say, ¹ that they were the Offspring of *Achelous* the River, and *Melpomene* the *Muse*) ² they had the Faces of Women, but the Bodies of flying Fish; they dwelt near the Promontory *Peloris* in *Sicily* (now call'd *Capo di Faro*) or in the Islands call'd ³ *Sirenusæ*, which are situate in the extreme Parts of *Italy*; where, with the Sweetness of their singing, they allur'd all the Men to them, that sail'd by those Coasts; and when by their Charms they brought upon them a dead Sleep, they drown'd them in the Sea, and afterwards took them out and devour'd them. Their Names were *Parthenope*, (who died at *Naples*, for which Reason that City was formerly call'd ⁴ *Parthenope*) *Ligea* and *Leucosia*:

That their Charms might be easilier receiv'd and make the greater Impression on the Minds of the

¹ Nicand. *Metam.* 3. ² Ovid *Metam.* 3. ³ Strabo l. 5. Idem l. 1.

Hearers, they used musical Instruments with their Voices, ¹ and adapted the matter of their Songs to the Temper and Inclination of their Hearers. ² With some Songs they enticed the Ambitious, with others the Voluptuous, and with other Songs they drew on the Covetous to their Destruction.

P. What then, could no Passengers ever escape this Plague?

M. History mentions only two, *Ulysses* and *Orpheus*, who escap'd. ³ The first was forewarn'd of the Danger of their charming Voices by *Circe*; wherefore he stopped the Ears of his Companions with Wax, and was himself fast bound to the Mast of the Ship, by which means he safely passed the fatal Coasts. ⁴ But *Orpheus* overcame them in their own Art, and evaded the Temptations of their murdering Musick, by playing upon his Harp, and singing the Praises of the Gods so well, that he outdid the *Sirens*. The Fates had ordained that the *Sirens* should live till somebody who pass'd by heard them sing, and yet escaped alive. When therefore they saw themselves overcome, they grew desperate, and threw themselves headlong into the Sea, and were turned into Stones. Some write, that they were formerly Virgins, *Proserpina's* Companions; who sought every where for her when she was stolen away by *Pluto*; but when they could not find her, they were so griev'd, that they cast themselves into the Sea, and from that time were changed

¹ Homer. Odyss.

² *Monstra Maris Sirenes erant, quæ voce canora Quaslibet admissas desinuerunt rates.* Ov. de art. am. l. 3. *Sirens* were once Sea-Monsters, meer Decoys, Trepanning Seamen with their tuneful Voice.

³ Homer. Odyss. l. ⁴ Apollon. Argon.

into Sea Monsters. ¹ Others add, that by *Juno's* Perswasion they contended in Musick with the *Muses*, who overcame them, and to punish their Rashness, cut off their Wings; with which they afterwards made for themselves Garlands.

P. What did the *Poets* signify by this Fiction?

M. That the ² *Minds of Men* are deposed from their proper Seat and State by the Allurements of Pleasure. It corrupts them: There is not a more deadly Plague in Nature to Mankind than Voluptuousness. Whoever addicts himself altogether to Pleasures, loses his Reason, and is ruin'd; and he that desires to decline their Charms, must stop his Ears and not listen to them; but must hearken to the Musick of *Orpheus*, that is, he must observe the Precepts and Instructions of the *Wise*.

Now turn your Eyes to those Two Monsters, who are call'd *Scylla* and *Charybdis*.

¹ Pausan in Bceot.

² Voluptatum illecebris mentem è sua sede & statu dimoveri. Cicero Paradox. 1. de senectute.

SECT. II.

SCYLLA and CHARYBDIS.

THE Description of *Scylla* is very various; for some say that ¹ she was a most beautiful Woman from the Breasts downward, but had six Dogs Heads. Again, others say, that in her upper Parts she resembled a Woman, in her lower a Serpent and a Wolf. But whatever her Picture was, ² every Body says she was the Daughter of *Phorcus*. She

¹ Homer Odys. ² Appollon. 3. Argon.

was courted by *Glaucus*,¹ and received his Embraces, whereupon *Circe*, who passionately lov'd *Glaucus*, and could not bear that *Scylla* was prefer'd before her by *Glaucus*,² poison'd with venomous Herbs those Waters, in which *Scylla* us'd to wash her self : *Scylla* was ignorant of it, and according to her Custom, went into the Fountain, and when she saw that the lower Parts of her Body were turned into the Heads of Dogs ; being extremely grieved that she had lost her Beauty, she cast her self headlong into the Sea, where she was turned into a Rock, infamous for the many Shipwrecks which happen there ; which Rock is still seen in the Sea which divides *Italy* from *Sicily*, between *Messina*, a City of *Sicily*, and *Rhegium* (now call'd *Reggio*, in *Calabria*). This Rock is said to be surrounded with Dogs and Wolves, who devour the Persons who are cast away there : But hereby is meant only, that when the Waves, by a violent Storm, are dashed against this great Rock, the Noise a little resembles the barking of Dogs, and the howling of Wolves.

P. You say that *Scylla* was the Daughter of *Phorcus*. But, was not she rather the Daughter of *Nisus*, King of *Megara*?

M. No, that *Scylla* was another Woman ; for *Scylla*,² the Daughter of King *Nisus*, was in love with *Minos*, who belieg'd her Father in the City *Megara* : She betrayed both her Father and her Country to him, by cutting off the fatal Lock of purple Hair, in which were contain'd her Father's and her Country's Safety, and sent it to the Be-

¹ Myto Priam. l. 3. rerum Messan. ² Pausanias in Attic sieger

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sieger. *Minos* gain'd the City by it, but detested *Scylla's* Perfidiousness, and hated her: She could not bear this Misfortune, but was chang'd into a Lark. *Nisus*, her Father, was likewise chang'd into a Spar-Hawk, which is call'd *Nisus*, after his Name; and this Spar-Hawk, as if he yet sought to punish his Daughter's great Baseness, still pursues the Lark with great fury to devour her.

Charybdis is a vast Whirlpool in the same Sicilian Sea, over against *Scylla*, which swallows down whatsoever comes within its Circle, and vomits it up again. They say, that this *Charybdis* was formerly a very ravenous Woman, who stole away *Hercules's* Oxen, for which *Theft Jupiter* struck her dead with Thunder, and then turn'd her into this Gulph. You will find an elegant Description of these two Monsters, *Scylla* and *Charybdis* in *Virgil*.

1 Virg. Georg. 5.

2 *Dextrum Scylla latus, laevum implacata Charybdis*

Obsidet, atque imo Barathri ter gurgite vastos

Sorbet in abruptum fluctus, rursusque sub auras

Erigit alternos, & sydera verberat unda.

At Scyllam cecis cohibet spelunca latebris

Ora exertantem, & naves in saxa trahentem.

Prima hominis facies, & pulchro pectore virgo

Pube tenus; postrema immani corpore Pristis,

Dolphinum caudas utero commissa luporum. Aeneid l. 3.

Far on the Right her Dogs toul *Scylla* hides:

Charybdis roaring on the Left presides,

And in her greedy Whirlpool sucks the Tides,

Then spouts them from below; with Fury driv'n

The Waves mount up, and wash the Face of Heav'n.

But *Scylla* from her Den, with open Jaws,

The sinking Vessel in her Eddy draws;

Then dashes on the Rocks: a human Face,

And Virgin-Bosom hides the Tail's Disgrace,

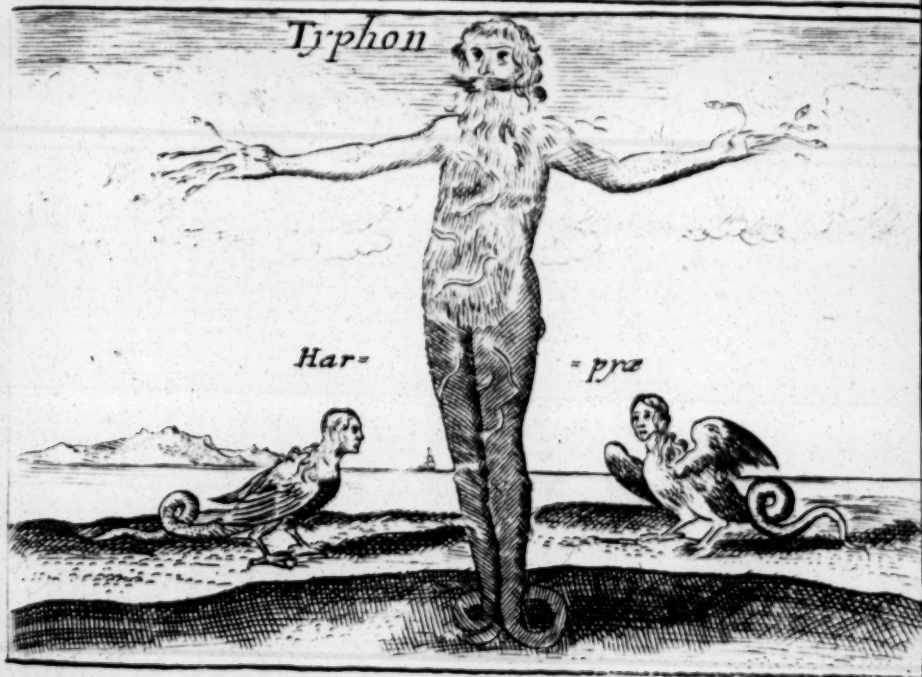
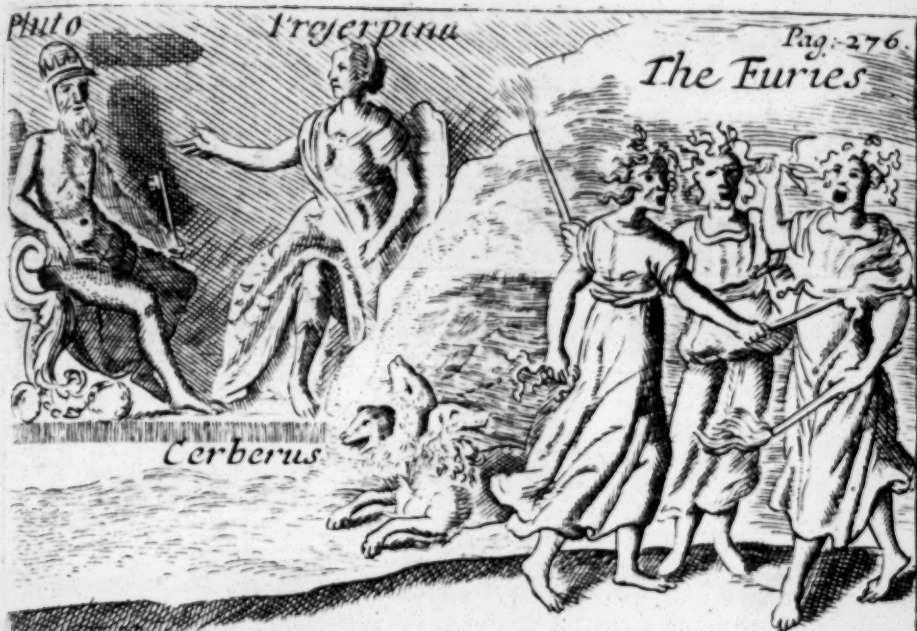
Her Parts obscene below the Waves descend,

With Dogs enclosed; and in a Dolphin end.

P. What do these Fables of *Scylla* and *Charybdis*, represent to us?

M. They represent to us Lust and Gluttony, monstrous Vices, which render our Voyage through this World extremely hazardous and perilous. Lust, like *Scylla*, engages unwary Passengers by the Beauty and Pomp of her Outside; and when they are entangled in her Snares, she tortures, vexes, torments and disquiets 'em with a Rage and Fury, which exceeds the Madness of Dogs, or the Ravenousness of Wolves. Gluttony is a *Charybdis*, a *Gulph*, a *Whirlpool*, that is insatiable. It buries Families alive, and devours Estates, and consumes Lands and Treasures, and sucks up all Things. They are neighbouring Vices, and, like *Scylla* and *Charybdis*, are but little distant from each other; nay, they are seldom separate, but act with united Forces. For you will not easily find a Man, who is greatly addicted to the *Luxury of eating and drinking*, who is not also a Slave to the *Luxury of Concupiscence*, and besmear'd with the sordid Filth of base Pleasures, and wholly given up to the most vile and impudent Lusts.

But it is now time to consider the Place in which the Wicked *are tormented eternally*; or rather to cast down our Eyes upon it, in the *lower Apartment* of this *Pantheon*; where the *Infernal Gods* are painted. We will only take a *Transitory View* of this Scene, since it will be very unpleasant to stay long in so doleful, so sad a Place.





P



P.

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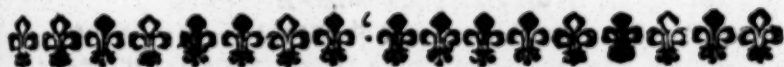
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PART IV.

Of the Infernal Deities.



CHAP. I.

A View of HELL.

P. **O** Wondrous; What a horrid and dismal Spectacle is here!

M. You must imagine that we are now in the Confines of *Hell*. Prithee, come along with me. I will be the same Friend to you, which the *Sybil* was to *Aeneas*. Nor shall you need a *golden Bough* to present to *Proserpine*. You see here painted those Regions of *Hell* of which you read a most elegant Description in a *Virgil*. The Passage that leads to these infer-

¹ Virg. *Aeneid*. 6.

² *Spelunca alta fuit, vastoque immanis hiatus,
Scrupea, tutq; lacu nigro, nemorumque tenebris;*

fernal Dominions was a wide darke Cave, thro' which you pass by a steep rocky Descent, till you arrive at a gloomy Grove, and an unnavigable Lake called *Avernas*, from whence such poysonous Vapours arise, that no Birds can fly over it, for in their Flight they fall down dead, being poysoned with the Stench of it.

P. But what Monsters are those which I see placed at the very Entrance of Hell.

M. *Virgil* will tell you : what they are. They are

*Quam super haud ullæ poterant impune volantes
Tendere iter pennis : talis sese halitus atris*

Faucibus effundens, supera ad convexa ferebat :

Inde locum Graii dixerunt nomine Avernum.

Æn. 6

Deep was the Cave, and downward as it went
From the wide Mouth, a rocky rough Descent;
And here th' Access a gloomy Grove defends ;
And there th' unnavigable Lake extends.

O'er whose unhappy Waters, void of Light,
No Bird presumes to steer his airy Flight,
Such deadly Stenches from the Depth arise,
And steaming Sulphur which infects the Skies.
Hence do the *Grecian* Bards their Legends make,
And give the Name *Avernus* to the Lake.

¹ *Avernus dicitur quasi ἄβυσσος id est, sine avibus. quod nullæ volucres nec cum illum, ob lethiferum halitum, prætervolare salvæ possent.*

² *Vestibulum ante ipsum, primisque in faucibus Orci*

³ *Luctus & ultrices posuere cubilia cura.*

*Pallentesque habitant morbi, tristisque Senectus,
Et Metus, & malesuada Fames, & turpis Egestas,
(Terribiles visu formæ) Letumque Laborque.*

*Tum consanguineus Leti Sopor, & mala mentis
Gaudia, mortiferumq; adverso in limine Bellum;
Ferreique Eumenidum thalami, & Discordia demens
Vipereum crinem vittis innexa cruentis.*

Æneid. 6

Iust in the Gate and in the Jaws of Hell,
Revengeful Cares and sullen Sorrows dwell;
And pale Diseases, and repining Age;
Want, Fear and Famines unresisted Rage.

those

those fatal Evils which bring Destruction and Death upon Mankind, by the Means of which, the Number of the Inhabitants of these dark Regions is greatly augmented; and those Evils are Care, Sorrow, Diseases, old Age, Frights, Famine, Want, Labour, Sleep, Death, Stings of Conscience, Force, Fraud, Strife and War.

Here Toils and Death, and Death's Half-Brother, Sleep.
(Forms terrible to view) their Centry keep,
With anxious Pleasures of a guilty Mind,
Deep Frauds before, and open Force behind.
The Furies iron Beds, and Strife that shakes
Her hissing Treffes, and unfolds her Snakes.



CHAP. II.

Charon. *The Rivers of Hell, Cerberus.*

P. **W**HO is that nasty, old, decrepid, long-bearded Fellow? Or what is his Name?

M. He is the *Ferry-Man of Hell*, his Name is *Charon*, which Word denotes the ungracefulness of his Aspect. In the Greek Language he is called Πορθυεύς [*Portbmeus*] that is *Portitor*, Ferry-man You see his Image painted by the Pencil; but you may read a more beautiful and elegant Picture of him drawn by the Pen of ² *Virgil*.

P. Why does he tarry with his Boat here?

¹ Charon quasi Acharon, id est, sine gratia, ab a non, & χάρις gratia.

² Portitor has horrendus aquas, & flumina servat,
Terribili squalore Charon: cui plurima mento
Canities inculta jacet: flant lumina flamma.
Sordidus ex humis nodo dependet amictus.

M. To take and carry over to the other side of the Lake, *the Souls of the Dead*, which you see flocking on the Shores in Troops. Yet he takes not all promiscuously, who come; but such only, whose Bodies are bury'd when they die. ¹ For the *unbury'd* wander about the Shores an hundred Years, and then are carried over. But first they pay *Charon* his Fare, ² which is at least a Halfpenny.

P. Those three or four Rivers (if my Eyes do not deceive me) must be pass'd over by the Dead, must they not?

M. Yes. The first of 'em is *Acheron*, ³ which receives them when they come first. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceiv'd without a Father. And because he could not endure Light, ⁴ he ran down to Hell and was changed into a River, whose Waters are extreme bitter.

The second is *Styx*, which is a Lake rather than a River, ⁵ and was formerly the Daughter of *Oceanus*,

Ipse ratem conto subigit, velisque ministrat,

Et ferruginea subvestat corpora cymba,

Jam senior; sed cruda Deo viridisque senectus. *Aeneid.* 6.

There *Charon* stands, who rules the dreery Coasts:

A sordid God, down from his hoary Chin

A length of Beard descends, uncomb'd, unclean:

His Eyes like hollow Furnaces on Fire,

A Girdle foul with Grease binds his obscene Attire.

He spreads his Canvass, with his Pole he steers,

The Freights of flighting Ghosts in his thin Bottom bears.

He look'd in Years; yet in his Years were seen

A youthful Vigour, and autumnal Green.

Centum errant annos, volitant hec littora circum:

Tum demum admissi stagni exoptata revisunt.

A hundred Years they wander on the Shore,

At length, their Pennance done, are wast'd o'er.

Lucian de Lust. ³ *Plato in Phædone,* ⁴ *Pausan in Atticis.*
Hesiod in Theogen, and

and the Mother of the Goddess *Victoria* by *Acheron*. When *Victoria* was on *Jupiter's* side in his war against the Giants, she obtain'd this Prerogative for her Mother, that no Oath that was sworn among the Gods by her Name, should ever be violated: For if any of the Gods broke an Oath sworn by *Styx*, they were banished from the Nectar and the Table of the Gods, ² a Year and nine Days. This is then the *Sygyian* Lake: by which, ³ when the Gods swear, they observ'd their Oath with the utmost Scrupulousness.

The *third* River, *Cocytus*, flows out of *Styx* with a lamentable groaning Noise; and imitates the howling, and encreases the Exclamations of the *Damned*.

Next comes *Phlegethon* or *Periphlegethon*, so called ⁴ because it swells with *Waves of Fire*, and all its Streams are *Flames*.

When the Souls of the Dead have pass'd over these four Rivers, they are afterwards carry'd to the Palace of *Pluto*; where the Gate is guarded by a Dog *with three Heads*, whose Body is cover'd in a terrible manner with *Snakes*, instead of Hair. This Dog is the *Porter of Hell*, ⁵ begotten of *Echidna* by the Giant *Typhon*, and is described by ⁶

¹ Serv. in *Æneid*, 6.

² *Dii cuius jurare timens & fallere numen.*

The sacred Stream which Heav'n's imperial State.

Attests in Oaths, and fears to violate

³ *αἰέτω* ardeo, quod undis intumeat igneis, flammeosque flatus evolvat. ⁴ *Hesiod* in *Theogon*.

⁵ *Cerberus hæc ingens Latratu regnæ trifauci*

Personat adverso recubans immanis in antro

Stretch'd in his Kennel, monstrous *Cerb'rus* round

From triple Jaws made all these Realms resound.

Virgil

by *Horace*. But from him let us pass to the Prince and Princess of Hell, *Pluto* and *Proserpine*.

¹ *Cessit immanis tibi blandienti*

Fanitor aulae

Cerberus : quamvis furiale centum

Muniant Augues caput ejus ; atque

Spiritus teter, saniesque manat

Ore trilingui.

L. 3. *Odor.* 11.

Hell's grisly Porter let you pass.

And frown'd and listen'd to your Lays.

The Snakes around his Head grew tame,

His Jaws no longer glow'd with Flame,

Nor triple Tongue was stain'd with Blood;

No more his Breath with Venom flow'd.



CH A P. III.

SECT. I.

P L U T O.

THIS is *Pluto* the King of Hell; ¹ begotten of *Saturn* and *Ops*; and the Brother of *Jupiter* and *Neptune*. He has these *infernal* Dominions attributed to him, not only because, in that Division of his Fathers Kingdom mention'd before, the *Western* Parts fell to his Lot; but also, as some say, ² because the Invention of burying, and of honoring the Dead with *funeral* Obsequies, proceeded from him. For the same Reason he is thought to exercise a *Soveraignty* over the Dead. Look upon him: He sits on a Throne cover'd with Darknests:

¹ *Diodor. Siculus, 4. Bibl.* ² *Idem apud Liliu Gyr-Euripid. in Phœn.*

and discover, if you can, his Habit, and the Ensigns of his Majesty more narrowly, [See. p 276.]

P. I see him, tho' in the midst of so much Darkness; and can distinguish him easily. 1 He holds a Key in his Hand instead of a Scepter, 2 and is crown'd with Ebony.

M. Sometimes I have seen him crown'd also with a Diadem; 3 sometimes with the Flowers of *Narcissus*, (or *white Daffodils*) and sometimes with *Cypress-Leaves*, because these Plants greatly please him; and especially the *Narcissus*, because he stole away *Proserpine* when she gather'd that Flower, as I shall shew presently. Very often a 4 Rod is put into his Hand in the place of a Scepter, with which he guides the Dead to Hell. 5 And sometimes he wears a Head-piece, which 6 makes him invisible. His Chariot and Horses are of a *Black* Colour, and 7 when he carry'd away *Proserpine*, he rode in it. But if you would know what those Keys, signifie, which he has in his Hands, the Answer is plain, that when once the Dead are receiv'd into his Kingdom, the Gates are lock'd against them, and 8 there is no *Regress* thence into this Life again.

P. Why is he call'd *Pluto*?

M. I'll tell you that, and also the Meaning of the rest of his Names.

1 Pausan in pr. Iliac. 2 Marrian. 3 Lili Gyræd. 4. Varr, apud eundem 5 Pind. in Od. 6 Homer 5 Iliad. 7 Hygin Astron Poet 8 Ovid 5 Metam.

9 ———— *Facilis descensus Averni:*

Sed revocare gradum, superasq; evadere ad auras.

Hoc opus, hic labor est. ———— *Virg. 2 Æneid.*

To th' Shades you go a down hill easie Way,

But to return, and re-enjoy the Day.

That is a Work, a Labour. ————

His

His Greek Name ¹ *Pluto* or *Plouton*, as well as his Latin Name *Dis* signifies Wealth. The Reason why he is so call'd, is because all our Wealth comes from the lowest and most inward Bowels of the Earth: And because, as *Tully* writes, ² all the natural Powers and Faculties of the Earth are under his Direction; for all Things go to the Earth, and proceed from thence.

The Name ³ *Adns* [*Hades*] by which he is call'd among the *Greeks*, ³ signifies *dark, gloomy, and melancholy*; or else, as ⁴ others guess, *invisible*; because he sits in Darkness and Obscurity: His Habitation is melancholy and lonesome, and he seldom appears to open View.

He is likewise call'd ⁵ *Agelaus*, because he leads People to the infernal Regions; and sometimes ⁶ *Agelastus*, because it was never known that *Pluto* laugh'd.

His Name *Februs* comes from the old Word *Februo*, to *purge by Sacrifice*: Because *Purgations* and *Insirations* were used at Funerals. Whence the Month of ⁷ *February* receives also its Apellation: At which Time especially the Sacrifices call'd *Februa* were offer'd by the *Romans* to this God.

He is called *Orcus* and *Ouragus*, as some say, ⁸ because he excites and hastens People to their Ruin and Death: But others think that he is so nam'd

¹ *πλούτων*, divitiarum ² *Terrena vis omnis ac natura ipsi dicata credebatur. Tull. 1. 2 de Nat Deor.* ³ *"adns αἰδῆς, id est, triste, tenebrosus.* ⁴ *αὐτὸς ὡς αἰδῆς, quod videre minime posset, aut ab α privante, & αἰδῆς videre. Socr. ap Plut, Phurap. Gaza. ap Lil. Gyr.* ⁵ *παρὰ τὸ ἄγειν τὰς λαῖσιν* ducendis populis ad inferos. ⁶ *αὐτὸς ὡς αἰδῆς, quod sine risu sit.* ⁷ *Ovid Fastor, 1. 2.* ⁸ *Orcus quati Urgus & Ouragus ab urgendo, quod homines urgeat in interitum. Cicin Verrem 6.*

because, like one that brings up the Rear of an Army, he attends at the last Moments of Mens Lives.

We find him sometimes call'd *Quietus*, because by Death he brings rest to all Men.

He is called *Summanus*, that is, the ² Chief of all the infernal Deities, the principal Governour of all the Ghosts and departed Spirits. The Thunder that happens in the Night is attributed to him: Whence he is commonly stiled also, the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter*; as *Neptune* is the *Second Jupiter*.

P. What was the Office and Power of *Pluto*;

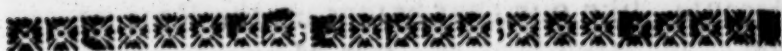
M. If you don't fully understand that from what has been said already, the *Fates* will tell you that he ⁴ presides over Life and Death; that he not only governs the departed Spirits below, but also can lengthen or shorten the Lives of Men here on the Earth, as he thinks fit.

¹ *Ouegyós* eum significat qui agmen claudit; simili modo Pluto postremum humanæ vitæ actum excipit Guther. Lib. i. c. 4. de jur. Min. 2. quod morte quietem cunctis affert. Festus. ³ quasi summus Deorum manium, Aug. de Civitate, l. 4.

⁴ ——— *O maxime nostris*

*Arbiter, umbrarumque potens, cui nostra laborant
Stamina, qui finem cunctis, & semina præbes,
Nascendique vices alterna morte rependis,
Qui vitam letumque regis.* — Claud. de Raptu Proserp.
Great Prince o' th' gloomy Regions of the Dead,
For whom we hourly move our Wheel and Thread:
Of Nature's Growth and End thou hast the Sway,
All Mortals Birth with Death thou dost repay;
Who dost command 'em both —

C H A P.



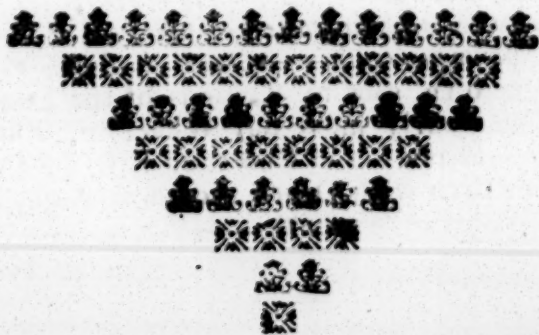
C H A P. IV.

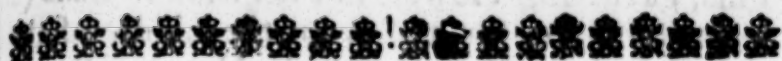
P L U T U S.

IJoin *Plutus* to *Pluto* (tho *Plutus* be not an Infernal God) because their Names and Office were very like and agreeable; wherefore I will take this occasion to say something of him: For they are both of them *Gods of Riches*; which are the Root of all Evil, and which Nature, our common Parent, hath placed near Hell, and indeed there is not a nearer, Way to Hell than to hunt greedily after Riches.

This *Plutus* was the Son of ¹ *Jason* or *Jastus* by *Ceres*: He was blind and lame, injudicious, and mighty timorous; and truly these Infirmities are justly ascribed to him; for if he was not blind and injudicious, he would never pass by good Men, and heap his Treasures on the bad. He is Lame, for great Estates come slowly. He is Fearful and Timorous, because rich Men watch their Treasures with a great deal of Fear and Care

¹ Hesiod in Theogon.





C H A P. V.

S E C T. I.

P R O S E R P I N E.

M. SHE, who sits next to *Pluto*, is the *Queen of Hell*, ¹ the *Infernal Juno*, ² the *Lady* (as the *Greeks* commonly call her) and the most beloved Wife of *Pluto*; ³ the Daughter of *Ceres* and *Jupiter*; she is call'd both *Proserpine* and *Libera*. *Jupiter*, her Father, begat her when he was disguised in the Shape of a Bull; and after she was born and grown up, ⁴ he debauch'd her himself in the Shape of a Dragon. ; Whence it came to pass, that in the *Mysteries* of the *Sabazia*, a *Golden Snake* folded in a Circle, was produced; which, when any were initiated, were usually put into their Bosoms' and receiv'd again when it slid down from them below.

P. But by what Fate became *Proserpine* the Wife of this *black God*?

M. In this manner? when all the Goddesses refused to marry *Pluto*, because he was so deform'd: He was vexed at this Contempt and Scorn, and troubled that he was forced to live a single Life always; wherefore in a rage he seated himself in his Chariot, and arose on a suddain from a Den in *Sicily*, ⁶ he saw a Company of very beautiful Vir-

¹ Virg. *Æn.* 6. 2 Δῖσσομαι id est, Dominū. Pausanias in *Arcad.* ³ Hesiod in *Theogon.* ⁴ Arnob. 1. ⁵ Eusebius *Præp. Evang.* ⁶ Cic. 5. in *Verrem.*

gins, gathering Flowers in the Fields of *Enna* (a beautiful Place, situated about the middle of the Island, and therefore call'd the Navel of *Sicily*.) One of them, *Proserpine*, pleas'd him above the rest, for she surpass'd 'em all in Beauty. He came raging with Love, and carry'd her with him from that Place; and on a sudden he sunk into the Earth near *Syracuse*. In the Place where he descended a Lake arose. And, *Cicero* says, the People of *Syracuse* keep yearly Festivals, to which great Multitudes of both Sexes flock.

P. O poor Lady! I am troubled at her Misfortunes; her Unhappiness moves my Compassion. But what followed?

M. The Nymphs her Companions, were grievously affrighted, and fled away to any Place where they could expect Safety. In the mean Time *Ceres*, the Mother of *Proserpine*, comes; who by chance was absent when the Daughter was stol'n: She seeks her Daughter amongst her Acquaintance a long time but in vain. Therefore in the next Place, she kindles Torches, by the Flames which burst forth from the Top of the Mountain *Etna*, and goes with them to seek her Daughter throughout the whole world, neither did she give over her vain labour, till the Nymph *Arethusa* fully assur'd her, that *Proserpine* was stol'n by *Pluto*, and carry'd down into his Kingdoms. And then in great Anger she hasten'd and expostulated with *Jupiter* concerning the Violence that was offer'd to her Daughter. In short, *Jupiter* promis'd to restore *Proserpine* again, if she had not yet tasted any Thing in Hell. *Ceres* went joyfully down, and *Proserpine*,

¹ 6 in Verrem. ² Servius in 1 Georgic.

full of Triumph and Gladness, prepared to return into this World; when one *Ascalaphus* discover'd that he saw *Proserpine*, while she walk'd in *Pluto's* Orchard, pluck a Pomegranate, and eat some Grains of it, whereupon *Proserpine's* Journey was immediately stopp'd. *Ceres*, her Mother, amaz'd at this new Mischance, and incens'd at the fatal Discovery of *Ascalaphus*, turn'd him into an Owl, a Bird of an ill Omen, and unlucky to all who see it. But at last, by the Importunity of her Prayers to *Jupiter*, she extorted this Favour from him, that he should give leave, that *Proserpine* might live half the Year, at least, with her in the *Heavens*; and the other half below in *Hell* with her Husband. *Proserpine* afterwards lov'd this disagreeable Husband so much, that she was jealous; and changed *Mentha*, who was his Mistress, into Mint, an Herb of her own Name.

¹ *Et Dea regnorum Numen commune duorum,*
Cum matre est totidem, totidem cum conjuge menses. Ov. Met. 5.
 The Goddess now in either Empire stays,
 Six Months with *Ceres*, six with *Pluto* stays.

S E C T. II.

An Explication of the Fable.

P. **Y**OU have told a very pretty Story: Pray, what is the Signification of it?

M. The Signification of it is this, *Ceres* is the Earth, and her Daughter *Proserpine* the Fertility of the Earth; or rather the Seed by which it is fertile

¹ Var. apud Augustinum 7 de Civitat. ² Euseb. 1. de præp. Evang.

U

Which

which Seed lies buried in the Ground in the Winter, but in the Summer breaks forth and becomes Fruit. Thus *Proserpine* (the Emblem of the Seed) lives half of the Year in Hell, and the other half in Heaven. Others explain this Fable so as by it to signify the *Moon*, which is hid from us, in the Hemisphere of the Countries beneath us, as long as it shines to us in our own.

Some believe that *Hecate* is the same with *Proserpine*. And if you are willing to follow their Opinion, you must call to mind what I said before, where I discoursed of *Diana*.

Let us now turn our Eyes towards the *Tribunal* of Pluto; where you see in that dismal Picture, continual Trials, and all Persons, as well the Accusers as the Offenders, that have been formerly wicked in their Lives, receive their Deaths impartially from the three *Fates*; after Death they receive their Condemnation impartially from the three *Judges*; and after Condemnation, their Punishment impartially from the three tormenting *Furies*.



CHAP. VI.

The FATES.

P. **W**HERE are those *Fates*? Shew me, Sir?
 M. Those Three old Ladies are the *Fates*:
 Their Garments are made of Ermine, white as
 Snow, round which is a purple Border. They

1 Catullus in Epith. Thet.

were born either ¹ of *Nox* and *Erebus*, or of ² *Necessity*, or ³ the *Sea*, or of that rude and undigested *Mass*, which the Antients call'd *Chaos*. They are call'd *Parcae* in Latin; ⁴ because, as *Varro* thinks, they distribute good and bad Things to Persons at their Birth. Or, as the common and receiv'd Opinion is, ⁵ because they spare no Body: They are likewise call'd *Fatum*, *Fate*; and are Three in Number, ⁶ because they order the past, present, and future Time. *Fate*, says ⁷ *Tully*, is all that which God hath decreed and resolved shall come to pass, and which the Grecians call ἐμαρμὲν *eimarmene*.] It is, says ⁸ *Chrysippus*, a perpetual, certain, and unavoidable Series and Chain of Things; wrapping and enfolding up it self in an order of Consequences, which compose the several Links, and follow one another to all Eternity. ⁹ *Fatum* is derived from the Word *Fari*, to pronounce or declare; because, when any one is born, these three Sisters pronounce what Fate will befall him; as we saw in the Story of *Meleager*.

P. What are their Names and Offices?

M. The Name of one is ¹⁰ *Clotbo*. The second is call'd ¹¹ *Lachesis*. The third ¹² *Atropos*, because she

¹ *Heliod.* in *Theogon.* ² *Plato* l. 10. de *Repub.* ³ *Lycoph.* on. ⁴ *Parcae* dicuntur a partu, quod nascentibus hominibus bona malaeque conferre censentur. ⁵ aut a parcendo per antiphrasin, quod nemini parcant. *Servius* in t. *Aeneid.* ⁶ *Eusebius* in præp. *Evang.* l. 6. ⁷ Est autem *Fatum* id omne quod a Deo constitutum & designatum est ut eveniat, quod Græci ἐμαρμὲν appellant, *Tullius* de *Fato* & 1 *Divinat.* ⁸ *Eimarmene* sempiterna quædam est & indeclinabilis rerum series & catena, sese volvens & implicans per æternos consequentiæ ordines è quibus connexa est, *Boet.* in *Top.* ⁹ *Var.* ap *Lil. Gyr.* ¹⁰ a verbo κλώθω, id est, *Neo.* ¹¹ a λαγχάνω sortier. ¹² ab α privativa particula, & τρέπω, verito, quod verji & flecti nequeat.

is *unalterable, unchangeable*. These Names the *Grecians* give them; the ¹ *Romans* call them *Nona, Decima, and Morta*.

To them is intrusted the Management of the fatal Thread of Life: For *Clotho* draws the Thread betwixt her Fingers, *Lachesis* turns about the Wheel; and *Atropos* cuts the Thread spun with a pair of Scissars. That is, *Clotho* gives us Life, and brings us into the World. *Lachesis* determines the Fortunes that shall befall us here; and *Atropos* concludes our Lives. ² *One speaks, the other writes, and the third spins.*

¹ Cæsen. Vind. ap. Lil. Gyr. ² Una loquitur, altera scribit, tertia fila ducit. Servius in 1. Æneid.



CHAP. VII.

The FURIES.

P. **A**ND what are those *Monsters* call'd, that have the *Faces of Women*? Their Looks are full of Terror; they hold lighted Torches in their Hands; Snakes and Serpents lash their Necks and Shoulders. [See Plate the Ninth, p. 276.]

M. They are the Furies, call'd in Latin sometimes *Furiæ*, ¹ because they make Men mad by the Strings of Conscience which Guilt produces. They are also call'd ² *Diræ*, ³ *Eumenides* and ⁴ *Canes*. And were the Off-spring of ⁵ *Nox* and ⁶ *Acheron*: But their proper Names are *Alecto, Tisiphone* and *Megara*; ⁷ and they are esteemed Virgins; because since they

¹ Quod sceleratos in furorem agunt. ² Virg. Æneid. 3. ³ Ibid. 8 ⁴ Ibid. 4. ⁵ Ibid. 6. ⁶ Ibid. 11. ⁷ Suidas & Orph. in Hymn.

are the Avengers of all Wickedness, nothing can corrupt and pervert them from inflicting the Punishment that is due to the Offender.

P. Why are they only three *Furies*?

M. Because there are three ¹ principal Passions of the Mind. *Anger*, *Covetousness*, and *Lust*, by which Mankind is chiefly hurried into all sort of Wickedness. For *Anger* begets Revenge, *Covetousness* provokes us to get immoderate Wealth by right or wrong; and *Lust* persuades us to pursue our Pleasures at any Rate. Indeed ² some add a fourth *Fury* call'd *Lissa*, that is, Rage and Madness; but she is easily reduc'd to the other three. As also *Erinnys*, a Name common to them all.

P. What is the Office of the *Furies*?

M. They are appointed to observe and punish the Crimes of ill Men; and to torment the Consciences of secret Offenders. Whence they are commonly also entituled, ³ *The Goddesses, the Discoverers and Revengers of evil Actions*. They punish and torment the Wicked, by frightening and following them with burning Torches. You see the Picture of them there; and you will find them beautifully ⁴ described in the twelfth Book of *Virgil's Aeneis*.

¹ *Idid. ap. Gyr.* ² *Eurip, in Hercule furente.* ³ *Deæ speculatrices & vindices Facinorum.*

⁴ *Dicuntur geminae pestes, cognomine Diræ.*

*Quas & Tartaream Nox intempesta Megaram,
Uno eodemque tulit partu, paribusque revinxit
Serpentum spiritus, ventosæque addidit alas.*

Deep in the dismal Regions void of Light,
Two Daughters at a Birth were born to Night.

These their brown Mother, brooding on the Cave,
Indu'd windy Wings to fleet in Air:
With Serpents girt alike, and crown'd with hissing Hair.
In Heaven the *Diræ* call'd. }

294 *Of the Gods of the Heathens.*

P. What did the Poets intend by these *Furies*?

M. Only, says *Cicero*, that they who have done any wicked and unlawful Thing are tormented and affrighted, not with the *Blows*, and the *burning Torches* of the *Furies*, as it is in the Fable, but with the Stings of their own evil Consciences. ¹ For, says he, every one's own *Fraud*, and his own *Terror* bring him the greatest *Vexation*. Every one's own *Wickedness* torments and enrages him; his own evil *Thoughts*, and the *Lashes* of his Conscience affright him. These are constant and domestick *Furies* to the *Wicked*; that *Night* and *Day* exact the Punishment to them that their Crimes deserve.

¹ Sua enim quemque fraus & suus terror maxime vexat: suum quemque scelus exagitat, amentæque afficit: sue malæ cogitationes, conscientiaque animi terrent. Hæ sunt impiis assiduæ domesticæ Furiæ, quæ dies noctesque pœnas à sceleribus repetunt. Or. pro Roscio Am.



C H A P. VIII.

NIGHT, DEATH, SLEEP.

P. **Y**OU mentioned just now *Nox* and *Erebus*. Are they (I pray you) of the Number of the Gods?

M. Yes, *Nox* is of all the Gods; the most *Antient* she was the Sister of *Erebus*, and the Daughter of the first *Chaos*. And of those two, *Nox* and *Erebus*, *Death* [*Mors*] was born; she is drest usually with a speckled Garment and black Wings; but there are

¹ Horat. 2. Sermonum.

no Temples, nor Sacrifices, nor Priests consecrated to *Mors*, because she is a Goddess whom no Prayers can move, or Sacrifices pacify.

Somnus, Sleep, ² is the Brother of Death, and like her ³ he also hath Wings. *Iris* who was sent by *Juno* to the Palace of this God mentions the great Benefits that he bestows on Mankind, such as ⁴ quiet of Mind, Tranquility, freedom from Care, and refreshment of the Spirits, whereby Men are enabled to proceed in their Labours. In his Palace there are ⁵ two Gates out of which Dreams pass and repass; one of these Gates was made of clear Ivory, thro' which false Dreams pass; and the other of them was made of transparent Horn, and thro' that Gate true Visions come to Men. ⁶ *Morpheus* the Servant of *Somnus*, who can put on any Shape or Figure; presents these Dreams to those who sleep; and these Dreams are brought from a great spreading Elm in Hell, under whose Shade they usually sit.

¹ Orpheus in Hymn. ² Homer. *Iliad*. & Virg. *Æneid*. 5.

⁴ *Somne, quies rerum, Placidissime Somne Deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessis ministeriis mulces, reparasque labor.* Ovid. *Met.* II.
Thou Rest o' th' World, Sleep the most peaceful God,
Who driv'st Care from the Mind, and dost unload
The tired Limbs of all their Weariness,
And for new Toil the Body dost refresh.

⁵ *Sunt geminae Somni portæ, quarum altera fertur
Cornea, qua veris facilis datur exitus umbris:
Altera candenti perfecta nitens Elephanto:
Sed falsa ad cælum mittunt insomnia Manes.* Æn. 6.

Two Gates the silent House of Sleep adorn;
Of polish'd Iv'ry this, that of transparent Horn:
True Visions through transparent Horn arise,
Through polish'd Iv'ry pass deluding Lies.

⁶ Ovid II. *Metam.* Virg. 6. *Æneid*.



C H A P. IX.

The Judges of Hell, MINOS ÆACUS, RHADAMANTHUS.

NEAR the three *Furies*, and the Three *Fates*,
 you see the Three *Judges of Hell*, *Minos*,
Rhadamanthus, and *Æacus*; who are believed to
 be the *Judges of the Souls of the Dead*; because
 they exercis'd the Offices of Judges in *Crete* with
 the greatest Prudence, Discretion, and Justice. The
 Two first were the Sons of *Jupiter* by *Europa*: The
 last was the Son of *Jupiter* by *Ægina*; and ² when
 all the Subjects of Queen *Ægina* were swept away
 in a Plague, besides himself, he begg'd of his Fa-
 ther that he would repair the Race of Mankind
 (which was almost extinct) and *Jupiter* heard his
 Prayer, and turned a great Multitude of *Ants*,
 which crept about an hollow old Oak, into *Men*,
 who afterwards were call'd *Myrmidones* from *μύρμηξ*
 [*Murmex*] which Word signifies an *Ant*.

These Three had their particular Province as-
 sign'd by *Pluto* in this manner: *Rhadamanthus*
 was appointed to judge the *Asiatics*, and *Æa-
 cus* the *Europeans*; each holding a Staff in his
 Hand. But *Minos* holds a Golden Scepter and
 sits alone, and over-sees the Judgments of *Rha-
 damanthus* and *Æacus*. And if in their Courts
 there arose a Case that was ambiguous and diffi-
 cult, then *Minos* used to take the Cognizance

¹ Homer 2. *Odyss.* ² Ovid 7. *Metamorph.* ³ Plato in *Gorgia*,
 thereof,

thereof, and decide it, *Tully* : adds to these a Fourth Judge, *Triptolemus*. But we have already discoursed of him in his Place.

¹ Tusc. Quæst. lib. 1.



CHAP. I.

SECT. I.

The most Famous of the Condemned in Hell.

FROM the Judges let us proceed to the Criminals, whom you see represented there in horrid Colours. It will be enough if we take Notice of the most celebrated of them, and shew their Crimes, and the Punishments which were therefore inflicted on them.

SECT. II.

The Giants.

THESE Giants ¹ were the Sons of *Terra* (the Earth) when he was impregnated by the Blood of *Cælum*, which flow'd from that dishonourable Wound which his Son *Saturn* gave him. They are all very high in Stature, with horrible *Dragons* Feet; their Looks and their Bodies are altogether full of Terror. Their ² Impudence was so great, that they

¹ Hesiod in Theogon. ² Homer. Odys. 12.

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strove to depose *Jupiter* from the Possession of Heaven: And when they engag'd with the *Celestial Gods*,¹ they heap'd up Mountains upon Mountains, and from thence darted Trees, set on Fire, against the *Gods and Heaven*.² They hurl'd also prodigious massy Stones and solid Rocks, some of which falling upon the Earth again, became Mountains; others fell into the Sea, and became Islands.³ This Battle was fought upon the *Phlegrean* Plains, near the Borders of *Campania*⁴ which Country is call'd *Phlegra*, from *φλέγω*, [*Phlego*,] *aro*; for it abounds with subterraneous Fires, and hot Baths, flowing continually. The *Giants* were beaten, and all cut off, either by *Jupiter's* Thunder, *Apollo's* Arrows, or by the Arms of the rest of the Gods. And some say, that out of the Blood of the Slain, which was spilt upon the Earth, Serpents and such envenom'd and pernicious Animals were produc'd. The most eminent of these Giants were.

Typhæus or *Typhon*, the Son of *Juno*; ⁴ conceiv'd by her without a Father; so vast was his Magnitude, that he touch'd the East with one Hand, and the West with the other, and the Heavens with the Crown of his Head. A Hundred Dragons Heads grew from his Shoulders; his Body was cover'd with Feathers, Scales, rugged Hair and Adversers; from the Ends of his Fingers Snakes issued, and his two Feet had the Shape and Folds of a Serpent's Body. His Eyes sparkled with Fire, and his Mouth belch'd out Flames. [See *Plate the ninth*, p. 276.] Yet he was at last overcome and

¹ Ovid. *Metam.* l. 1. ² *Duris Samius*. ³ *Nat. Comes* l. 6. ⁴ *Homer. hymn. in Apollo.*

thrown down; and least he should rise again, the whole Island *Sicily* was laid upon him. This Island was also call'd *Trinacria*, because it bears the Shape of a Triangle, in the Corners of which are the three Promontories *Pelorus*, *Pachynus* and *Lelybæus*. *Pelorus* was plac'd on his Right Hand, *Pachynus* on his Left, and *Lelybæus* lay upon his Legs.

Ægeon was another prodigious and cruel Giant. *Virgil* tells us he had Fifty Heads, and an Hundred Hands, from whence he was call'd *Centumgeminus*. and by the *Grecians*, *Briareus*. He hurl'd a Hundred Rocks against *Jupiter* at one Throw. Yet *Jupiter* dash'd him down and bound him in a Hundred Chains; and thrust him under the Mountain *Ætna*; where as often as he moves his Side, the Mountain casts forth great Flames of Fire.

*1 Nititur ille quidem, pugnatque resurgere sæpe :
Dextra sed Ausonio manus est subjecta Peloro;
Læva, pachyne, tibi; Lelybæo crura premuntur;
Præ gravat Ætna caput.* Ovid. *Metam.* l. 5.

He struggles oft, and oft, attempts to rise,
But on his Right Hand vast *Pelorus* lies;
On's Left *Pachynus*, *Lelybæus* spreads
O'er his huge Thighs; and *Ætna* keeps his Head.

*2 Ægeon qualis, centum cui brachia dicunt,
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse; Fovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.
And as Ægeon when with Heav'n he strove,
Stood opposite in Arms to mighty Jove,
Mov'd all his Hundred Hands, provok'd to War,
Defy'd the forked Lightning from afar:*

*At Fifty Mouths his flaming Breath expires,
And Flash for Flash returns, and Fire for Fires:
In his Right Hand as many Swords he wields,
And takes the Thunder on as many Shields,*

3 Homeri Ilias 1. 4 Callimachus in lavacr. Deli.

Alacus

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Aloeus,¹ because of his Age, could not in this War take up Arms against the Gods. But he sent *Othus* and *Epheialtes* (which, tho' his Wife had them by *Neptune*, yet were call'd *Aloides* from their reputed Father) they went in their Father *Aloei's* stead, and assisted the Giants. But the same Fate attended them, and they also suffer'd the Punishment of their Rashness in Hell.

Tityus was the Son² of *Jupiter* and *Elara*, born in a subterraneous Cave, in which *Jupiter* hid his Mother, fearing the Anger of *Juno*. She brought forth a Child of so prodigious a Bulk that the Earth was rent, that he might have a Passage out of the Cave; and from thence he was believ'd to be the Son of the Earth. *Juno* afterwards persuaded this Giant to accuse *Latona* of Adultery; whereupon *Jupiter* struck him with Thunder down into Hell.³ And there he lies stretch'd out, and covers Nine Acres of Ground with his Body; a Vulture conti-

¹ Virgil. *Aeneid*. 6. ² *Apol.* 1.

³ *Necnon & Tityum Terra omniparentis alumnum
Cernere erat; cui tota novem per jugera Corpus
Porrigitur, rostroque immanis vultur adunco,
Immortale jecur tundens, facundaque pennis
Viscer, rimaturque epulis, habitatque sub alto
Pectore, nec fibris requies datur ulla renatis.* Virg. *Aen.* 6.
There *Tityus* tortur'd lay; who took his Birth
From Heav'n, his nursing from the foodful Earth,
Here his Gigantic Limbs, with large Embrace,
Infold Nine Acres of internal Space.
A ravenous Vulture, in his open Side,
Her crooked Beak and cruel Talons try'd:
Still for the growing Liver digg'd his Breast;
The growing Liver still supply'd the Feast,
Still are the Entrails fruitful to their Pains,
Th' immortal Hunger last, th' immortal Food remains.

nually

ually gnaws his Liver, which grows again every Month.

To those we may add the *Titans*,¹ the Sons of *Terra* and *Cælum*. The Chief of whom was *Titanus*, *Saturn*'s eldest Brother, who made War against *Jupiter*, because *Jupiter* usurp'd the Kingdom which was due to him by Hereditary Right. In this War *Titanus* and his Party were beaten; and afterwards cast down into Hell.

¹ *Æscil*, in *Prometheo*.

S E C T. III.

Other famous Offenders.

P*hlegyas*, King of the *Lapithæ* in *Thessalia*, was the Father of that Nymph *Coronis*; when he heard that *Apollo* had debauch'd his Daughter, he went in *Anger*, and fir'd the Temple of *Apollo* at *Delpbi*. For which the enrag'd God shot him thro' the Body with an Arrow, and inflicted on him the following Punishment; a great Stone hangs over his Head, which he imagines every Moment will fall down and crush him to pieces. Thus he sits perpetually fearing what will never come to pass; which makes him frequently call out to Men¹ to observe the Rules of Justice, and the Precepts of Religion.

Ixion was the Son of this *Phlegyas*. He kill'd his own Sister, and obtain'd his Pardon from the Gods, who advanc'd him to Heaven; his Prosperity made

¹ *Discite justitiam moniti, & non temnere Divos.* Virg. *Æn.* 6.
Learn Justice hence, and don't despise the Gods.

him

him wanton, so that he attempted to violate the Chastity of *Juno*. This insolent Attempt was discover'd to *Jupiter*, who sent a Cloud in the Shape of *Juno*; which the deceiv'd Lover embrac'd, and from thence those Monsters the *Centaur*s were born. Whereupon he was thrown down to the Earth again; where, because he boasted every where that he had familiarly known the *Queen of the Gods*, he was struck with Thunder down into *Hell*, and tied fast to a Wheel, which turns about continually.

*Salmon*eus was King of *Elis*: His Ambition was not satisfied with an earthly Crown; for he desir'd Divine Honours; and that the People might esteem him a God, he built a brazen Bridge over the City, and drove his Chariot over it, imitating by this Noise, *Jupiter*'s Thunder; he threw down lighted Torches, and those who were struck by them, were taken and kill'd. *Jupiter* would not suffer so great Insolence, therefore threw the proud Man from his Stage Headlong into *Hell*, where *Aeneas*,¹ when he visited the Infernal Regions, saw him punish'd, as *Virgil* relates.

Sisyphus was a famous Robber, kill'd by *Theseus*.² He is condemn'd in *Hell* to roll a great and unwieldy Stone to the top of a high Hill; and as oft as the Stone almost touches the Top of the Mountain, it slides down again.

¹ *Vidi crudeles dantem Salmonæa pœnas ;
Dum flammæ Jovis & sonitus imitatur Olympi.* *Æn.* 6.
*Salmon*eus, suffering cruel Pains I found,
For emulating *Jove*; the rattling Sound
Of mim'ck Thunder, and the glit'ring Blaze
Of pointed Lightnings, and their fork'd Rays.

² *Hærod. Argon. Ingens & non exsuperabile saxum.* *Virg.*

The *Belides* were Fifty Virgin-Sisters, so call'd from their Grandfather *Belus*, nam'd also *Danaides*, from their Father *Danaus*, who marry'd 'em to the Fifty Sons of his Brother. The Oracle foretold, that *Danaus* should be slain by his Son in Law; wherefore he commanded his Daughters to provide Daggers, and on their Wedding-Nights, to kill all their Husbands. All the Daughters perform'd their Promises, and kill'd their Husbands; but *Hypermnēstra* spared *Lynceus* her Husband, who afterwards kill'd *Danaus*, and took his Kingdom. This great Impiety was thus punish'd; ¹ they were condemn'd to draw Water out of a deep Well, and fill a Tub, that like a Sieve, is full of Holes. The Water runs out of the Tub as fast as it is put in; so that they are tormented with an unprofitable Labour, without End.

Tantalus is another remarkable Criminal. He was the ¹ Son of *Jupiter* by the Nymph *Plota*. He invited all the Gods to a Feast, to get a plain and clear Proof of their Divinity; when they came, he kill'd and quarter'd his own Son *Pelops*, and boil'd him, and set the *Joints* before them to eat. All the Gods abstain'd from such horrid Diet, except *Ceres*, who eat one of the Child's Shoulders. Afterwards the Gods sent *Mercury* to recall him to Life, and gave him an Ivory Shoulder, instead of the Shoulder which *Ceres* had eaten. ³ This *Pelops* was the Husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born. The latter whereof was banish'd, because he corrupted his Brother *Atreus*'s Wife; and

¹ *Affiduas repetunt quas perdunt Belides undas.* Ov. Met. l. 4. They hourly fetch the Water that they spill.

² *Eusebii præp. Evang.* ³ *Pindar in Olymp.*

when

when he was recall'd from Banishment, he eat up those Children that he had by her. For *Atreus* kill'd them, and brought them in Dishes to the Table, where he and *Thyestes* din'd together. It is said that the Sun was not able to endure so horrible a Sight, but turn'd his Course back again to the East. But as *Tantalus's* Crime was greater, so was his Punishment. ¹ For he is tormented with eternal Hunger and Thirst, in the midst of Plenty both of Meat and Drink. He stands in Water up to his Lips, but cannot drink it; and Meat is placed just to his Mouth, which he cannot take hold on. *Ovid* mentions this Punishment of *Tantalus*, ² but assigns another Reason of it, namely, because he divulged the Secrets of the Gods to Men. But this was but part of his Punishment, for ³ over his Head hangs a weighty Stone, which he with Horror and Dread expects should fall on him, and dash out his Brains every moment.

Now this Fable of *Tantalus* represents the Condition of a *Miser*; who in the midst of Plenty suffers Want, and wants as much the Things which he has, as those which he has not. As *Horace*

¹ Homer *Odyss* A

² *Quærit aquas in aquis, & poma fugacia captat
Tantalus, hoc illi garrula lingua dedit.*

Half drown'd he thirsts, the dangling Apples swing
From's gaping Chops; this comes of Pratling

³ *Hunc super atra filix, jamjam lapsura cadentique
Imminet assimilis* ————— Virg. *Æn.* 6.

————— a maffy Stone,
Ready to drop, hangs o'er his cursed Head.

rightly

rightly says, & where he applies this Fable of *Tantalus* to the real Wants of the Covetous Man.

*Tantalus à labris sitiens fugientia captat
Flamina. Quid rides ? mutato nomine, de te
Fabula narratur. (Serm. l. i.)*

Tho' *Tantalus* you've heard, does stand Chin deep
In Water, yet he cannot get a Sip,
At which you smile, now all on't would be true,
Were the Name chang'd and the Tale told of you.



CHAP. IX.

Monsters of Hell.

THERE are many strange Pictures of these
infernal Monsters, but the most deformed
are the

Centaurs, who were the antient Inhabitants of
Thessalia; and the first who tamed Horses, and u-
sed them in War. Their Neighbours, who first
saw them on Horse-back, thought that they had
partly the Members of a Man, and partly the
Limbs of an Horse: But the Poets tell us another
Story; for they say, that *Ixion* begat them of a
Cloud, which he believ'd to be *Juno*; from whence
they are call'd *Nubigenæ* in *Virgil*, *Æn.* 6. and
Bacchus is said to have overcome them.

Geryon, because he was the King of the three
Islands which are call'd *Balearides*, & is feign'd to
have three Bodies. Or, it may be, because there
were three Brothers of the same Name, whose

Tricorporeum & tergeminum fuisse.

X

Minds

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Minds and Affections were so united, that they seem'd to be govern'd and to live by one Soul. They add, that *Geryon* kept Oxen, which devour'd the Strangers that came to him; they were guarded by a Dog with two Heads, and a Dragon with seven. *Hercules* kill'd the Guard, and drove the Oxen ast rwards away.

The *Harpyes*, [See Plate the Ninth] are so called¹ from their Rapacity. They were born of *Oceanus* and *Terra*, with the Faces of Virgins, and the Bodies of Birds; their Hands were arm'd with Claws and their Habitation was in the Islands. Their Names were *Aello*, *Ocypete* and *Celeno*; which last brought forth *Zephyrus*, (the West Wind) and *Balius*, and *Xanthus*, the Horses of *Achilles*. *Virgil* gives us an² elegant Description of these three Sisters.

To the three *Harpyes*, add the three *Gorgons*, *Medusa*, *Stheno*, and *Euryale*; who were the Daughters of *Phorcus* and *Cete*. Instead of Hair,

¹ ab ἀπῆλζω rapio.

² *At subito horrifico lapsu de montibus adsunt
Harpyæ; & magnis quatiant clangoribus alas:
Sive Deæ, seu sunt Diræ, obscenæque volucres
Tristius haud illis monstrum est, nec sævior ulla
Pestis & ira Deum, Stygiis sese extulit undis.
Virginei volucrum vultus, fœdissima ventris
Proluvie, unæque manus, & pallida semper
Ora fame* —

Æneid. 2

When from the Mountain Tops, with hideous cry,
And clatt'ring Wings the filthy *Harpyes* fly,
Monsters more fierce offend'd Heav'n ne'er sent
From Hell's Abyss, for human Punishment.
With Virgin Faces, but with Wombs obscene,
Foul Paunches, and with Ordure still unclean;
With Claws for Hands, and Looks for ever lean.

³ *Virgil Æneid.* 6.

their

their Heads were cover'd with *Vipers*; which so terrified the Beholder, that they turned him presently into a *Stone*. Perhaps they intended to represent, by this part of the Fable, the extraordinary Beauty of these Sisters; which was such, that whosoever saw them were amaz'd, and stood immoveable like Stones. There were other *Gorgons* besides born of the same Parents, who were call'd *Lamiae* or *Empusae*.¹ They had only one Eye, and one Tooth, common to 'em all: They kept this Tooth and Eye at Home in a little Vessel, and whichsoever of 'em went abroad, she us'd them. They had the Faces of Women, and also the Necks and Breasts; but below they were cover'd with Scales, and had the Tails of Serpents. They us'd to entice Men, and then devour them. Their Breasts were naked, and their Bosom was open; they look'd on the Ground as it were out of Modesty; thus they tempted Men to discourse with them, and when they came near, these *Lamiae* us'd to fly in their Faces, and strangle them, and tear them to pieces barbarously. And what more plainly expresses the devilish Arts of wicked Women? Against⁴ whom the Scriptures caution us in these Words,³ *The Sea-Monsters draw out the Breast, they give Suck.* 4 Others only mention one *Lamia*, who was a most beautiful Woman: *Jupiter* debauch'd her; and *Juno* through Jealousie, deprived her of the Children that she bore; she became distracted with Grief and devoured other Peoples Children in their Cradles.

¹ Æschyl. in Prometh. ² Dion. Hist. ³ *Lamiae nudaverunt mammam. Lamentar. 4. 3. 4 Dures l. 2. rectum Lybicarum.*

The *Chimæra*, ¹ is a Monster ² which vomiteth forth Fire. He hath the Head and Breast of a Lion, the Belly of a Goat, and the Tail of a Dragon, as it is express'd ³ in a known Verse, and described by ⁴ Ovid.

A *Volcano* in *Lycia* occasion'd this Fable; for in the Top of the Mountain were Lions, in the middle (where was Pasture) Goats liv'd; and the Bottom of it abounded with Serpents. ¹ *Bellerophon* made this Mountain habitable, and ² therefore said to have kill'd the *Chimæra*.

The Monster *Sphinx* was begotten ⁶ of *Typhon* and *Echidna*. She had the Head and Face of a young Woman, the Wings of a Bird, and the Body and Feet of a Dog. She liv'd in the Mountain *Sphincius*, assaulted all Passengers, and infested the Country about *Thebes*; insomuch that the Oracle of *Apollo* was consulted concerning her, and answer was made, that unless some Body did resolve the Riddle of *Sphinx*, there would be no end of that great Evil. Many endeavour'd to explain it, but were overcome and torn in Pieces by the Monster. *Creon*, at that time was King of *Thebes*, who published an Edict through all *Greece*; in which, if any one could explain the Riddle of

¹ *Homeri Iliad.* § ² *Hesiod in Theogon.*

³ *Prima Leo, Postrema Draco, Media inde Capella.*

A Lyon's Head and Breast resemble his,
His Waist a Goat's, his Tail a Dragon's is.

⁴ *Quoque Chimæra jugo, mediis in partibus hircum,
Pectus & ora Leæ, caudum Draconis habebat.*

— — — And on the craggy Top
Chimæra dwells, with Lion's Face and Mane,
A Goat's rough Body, and a Dragon's Train.

⁵ *Pausan. in Corinth.* ⁶ *Vide Natal. Com.*

Sphinx, he promis'd, that he would give him to Wife his own Sister *Jocasta*, the Riddle was this: *What Animal is that, which goes upon four Feet in the Morning, upon two at Noon, and upon three at Night?* *Oedipus* encourag'd with the Hopes of the Reward, undertook it, and happily explain'd it; so that the *Sphinx* was enrag'd, and cast herself head-long from a Rock, and died. He said that *that Animal* was a *Man*, who, in his Infancy, creeps upon his Hands and Feet, and so may be said to go on *four Feet*; when he grows up, he walks on *two Feet*; but when he grows old, he uses the Support of a Staff, and so may be said to walk on *three Feet*.

This *Oedipus* was the Son of *Laius*, a King of *Thebes*: Soon after his Birth, *Laius* commanded a Soldier to carry his Son *Oedipus* into a Wood, and then destroy him, because it had been foretold by the Oracle, that he should be kill'd by his own Son. But the Soldier was moved with Pity toward the Child, and afraid to imbrue his Hands in Royal Blood, wherefore he pierced his Feet with a Hook, and hang'd him upon a Tree to be kill'd with Hunger. One of the Shepherds of *Polybius*, King of *Corinth*, found him, and brought him to the Queen, who, because she had no Children, educated him as her own Son, and from his swollen Feet call'd him *Oedipus*. This *Oedipus*, when he came to Age, knew that King *Polybius* was not his Father, and therefore resolv'd

1 Quidnam animal mane quadrupes, meridie bipes, vespere tripes esset? 2 Stat. 1. Theb. Plutarch. Ælian. & Alii. 3 puerum Oedipum vocavit a tumore pedum, ὁ δὲ αὖτις tumeo, & πὺς pedem significant.

to find out his Parents; consulting the Oracle, he was told, that he should meet his Father in *Phocis*. In his Journey he met some Passengers, among whom was his Father, but he knew him not; a Quarrel arose, and in the Fray he by chance kill'd his Father: After this, he proceeded in his Journey, and arriv'd at *Thebes*, where he overcame *Sphinx*, and for his Reward marry'd *Jocasta*, whom he knew not to be his own Mother then, but discover'd it afterwards. He had by her two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Ismena*.¹ When afterwards he found by clear Proof, that he had kill'd his Father, and married his Mother, he was seiz'd with so great Madness, that he pull'd out his own Eyes, and had kill'd himself if his Daughter *Antigone* (who led him about after he was blind) had not hinder'd him.

Eteocles and *Polynices*, the Sons of *Oedipus* and *Jocasta*,² succeeded their Father in the Government; they agreed to reign a Year a piece in their Turns, *Eteocles* reigned the first Year, and then refused to admit his Brother *Polynices* to the Throne. Whereupon a War arose, and the two Brothers in a Duel kill'd each other. Their Enmity lasted longer than their Lives; for when their Bodies were placed on the same Pile to be burnt by the same Fire, the Flames refus'd to unite, but divided themselves into two Parts.

¹ Senecæ Oedip. ² Stat. Theb.



CHAP. XII.

The Elysium.

THERE is a Place in the infernal Dominions abounding with Pleasures and Delights, which is called the *Elysium*, ¹ because thither the Souls of the Good come, after they are loosed from the Chains of the Body; when they have been purged from the light Offences, that they have contracted in this World. ² *Aeneas* receiv'd this Account from one of the Inhabitants of it, as *Virgil* tells us, ³ who describes this Place as abounding with all the Delights that the most pleasant Plains, the most verdant Fields, the shadiest Groves, and the finest and most temperate Air can produce.

¹ ἀπὸ τῆς λύσεως a solutione; quod Animæ piorum corporeis sicut utæ vinculis, loca illa petant postquam purgatæ sunt a levioribus noxis, quas contraxerant.

² Quisque suos patimur manes; exinde per amplum Mittimur Elysium & pauci lata arva tenemus.

All have their *Manes*, and those *Manes* bear:
The few, who're cleans'd, to those Abodes repair,
And breath in ample Fields the soft *Elysian* Air.

} }

³ Devenere locos lætos, & amœna vireta
Fortunatorum nemorum, sedesque beatas.

Largior hic campos æther lumine vestit
Purpureo, solemque suum sua sidera norunt.

These holy Rites perform'd, they took their Way,
Where long extended Plains of Pleasure lay.
The verdant Fields with those of Heaven may vie;
With *Æther* vested, and a purple Sky:
The blissful Seats of happy Souls below:
Stars of their own, and their own Sun they know.



C H A P. XIII.

The River Lethe.

THere is a River in Hell call'd *Lethe* : from the Forgetfulness it causes. For if any Body drinks this Water, he immediately forgets all Things past. So that when the *Souls* of the *Pious* have spent many ages in the *Elysian* Fields, they drink the Water of *Lethe*, and are believ'd to pass into new Bodies. and return into the World again: And it is necessary that they forget both the Pleasures that they have receiv'd in *Elysium*, and the Miseries that they did heretofore indure in this Life, that they may willingly return into this miserable Life again. These Souls went out from *Elysium* by that *Ivory* Gate, which you see painted in the lower part of this Wall, and if you please we will go through this Gate, and leave these infernal Regions, to view more beautiful, though not less ridiculous Images of the other Gods.

¹ ἀπὸ τῆς λήθης ab oblivione :

² ——— *Anima* quibus altera fato
Corpora debentur, *Lethe* ad fluminis undam
Securos latices, & longa oblivia potant.

————— Souls that by Fate
 Are doom'd to take new Shapes, at *Lethe's* Brink
 Quaff secure Draughts, and long Oblivion Drink.

P A R T



PART V.

Of the Dii Minorum Gentium:

O R,

The Subordinate Deities.

CHAP. I.

The Penates.

NOW, *Palæophilus*, let us view the fifth Division of this *Fabulous Pantheon*, in which the *inferior* or *subordinate Gods* are contain'd; the *Latins* generally called them *Dii Minorum Gentium*, and sometimes *Semones*, *Minuti*, *Plebeii* and *Patellarii*. They are painted without Confusion in very good Order, and very distinctly; if we consider how infinite the Number of 'em was, it is plain, that the *Romans* had almost as many Gods as there are Things. And indeed, how great is the Number of Gods, who preside over inconsiderable Things, since there are three Gods to keep one Door; first, the

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the God *Forculus* looks after the Door, the Goddess *Cardua* after the Hinges, and *Limentius* after the Threshold. I shall only briefly speak of those, who assist, or any ways preserve Men from their Birth to their Death.

The *Penates* are so call'd from the Latin Word *Penus*; which Word, as *Tully* ¹ says, includes every thing that Men eat. Or else they have this Name from the Place allotted to them in the Heavens, ² because they are placed in the most inward and private Parts of the Heavens where they reign: Hence they call them *Penetrales*, and the Place of their Abode *Penetræle*. They entirely govern us by their Reason, their Heat, and their Spirit, so that we can neither Live, nor use our Understandings without them, yet we know neither the Number nor Names of them. The antient *Hetrusci* call'd them *Consentes* and *Complices*; supposing that they are *Jupiter's* Counsellors and the Chief of the Gods. And many reckon *Jupiter* himself, together with *Juno* and *Minerva*, among the *Penates*. But I will give you a more distinct and particular Information in this Matter.

There were *Three Orders* of the *Dii Penates*:
 1. Those who govern'd ³ Kingdoms and Provinces, and were absolutely and solely call'd *Penates*.
 2. Those who preside over Cities only, and these were call'd the ⁴ *Gods of the Country*, or the great

¹ Est enim penus omne quo vescuntur homines c. ² de Nat. ³ quod penitus insident, ex quo *Penetrales* a Poetis vocantur, & locus in quo servabantur eorum effigies *Penetræle* dictus. Verro ap. Arnob. l. 3. ³ Virg. *Æneid.* 1. 5. ⁴ *Dii Patrii* *ἱεοὶ πατριῶν*: Macrobi. 3. Saturn. 14. Plut. 4. Symp. 1.

Gods; *Aeneas* makes mention of them ¹ in *Virgil*.
 3. Those who presided over particular Houses and Families, and these were call'd the ² *small Gods*. The Poets make frequent mention of them, and especially *Virgil*, who in one Place mentions Fifty Servant-maids, whose Business it was to look after the Affairs, and to offer *Sacrifices to the Household Gods*: And in ⁴ another Place he speaks of these Household Gods being stained and defil'd by the Blood of one that was kill'd by his Brother. But it must likewise be observ'd, that amongst the *Latins* the Word *Penates* not only signifies the Gods, of which we have been speaking, but likewise signifies a *Dwelling-House*, of which we have Instances in many Authors, and among the rest, in ⁵ *Virgil*, ⁶ *Tully*, and ⁷ *Fabius*.

⁸ *Timæus*, and from him *Dionysius* says, That these *Penates* had no proper Shape or Figure; but were wooden or brazen Rods, shaped somewhat like Trumpets. But it is also thought by others, that they had the Shape of *young Men* with Spears, which they held apart from another.

¹ Tu, Genitor, cape sacra manu patriosque Penates.
 Our Country-Gods, the Reliques and the Bands
 Hold you, my Father, in your guiltless Hands.

² Parvique Penates *Virg* *Æn.* 8. ³ Flammis adolere Penates. *Æ.* 1. ⁴ Sparfos fraternâ cæde Penates. *Æn.* 4.
⁵ Nostris succede penatibus hospes. ⁶ Exterminare aliquem a suis Diis Penatibus, *Pro Sexto*. ⁷ Liberos pellerè domo ac prohibere Penatibus. *Decl.* 260. ⁸ Lib. 1.



C H A P. II.

The Lares.

THE *Lares* were Children born from the stol'n Embraces of *Mercury* and the Nymph *Lara*; for when by her prating she had discover'd some of *Jupiter's* Amours, he was so enrag'd, that he cut out her Tongue, and banish'd her to the *Stygian Lake*. *Mercury*, who was appointed to conduct her thither, ravish'd her upon the Road. ¹ She grew big with Child, and in due Time brought forth Twins, and named them *Lares*. They were made *Domestic Gods*, and accordingly presided over ² Houses, Streets, and Ways. On this Account they were worshipp'd ³ in the Roads and open Streets, called in Latin *Compita*, from whence the Games celebrated in their Honour were called ⁴ *Compitalitii*, *Compitalitia*, and sometimes *Compitalia*. When these Sports were exercised, ⁵ the Images of Men and Women, made of Wool, were hung in the Streets; and so many Balls made of Wool as there were Servants in the Family, and so many compleat Images as there were Children. The meaning of which Custom was this: These Feasts were dedicated to the *Lares*, who were esteemed

¹ *Fitque gravis, Geminis que parit qui compita servant, Et vigilant nostra semper in aede Lares.* Ovid. *Fatt.* l. 2. Her Twins the *Lares* call'd: 'Tis by th'ir Care.

Our Houses, Roads, and Streets in safety are.

² *Martial.* l. 3. *Epigr.* 57. ³ *Arnob.* 2. ⁴ *Varro de re rustica*; & ⁵ *de Ling. Lat.* ⁵ *Festus apud Lil. Gyr.*

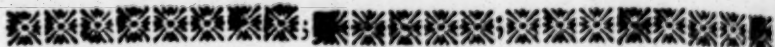
Infernal Gods ; the People desiring hereby that these Gods would be contented with these wool-len Images, and spare the Persons represented by them. The *Roman* Youths used to wear a golden Ornament called *Bulla*, about their Necks ; it was made in the shape of an Heart, and hollow within. This they wore till they were Fourteen Years of Age, and then they put it off, and hanging it up, consecrated it to the *Lares*, as we learn ¹ from *Perfius*. These *Lares* sometimes were cloath'd in the Skins of Dogs, and were sometimes fashioned in the Shape of Dogs ? whence that Creature was consecrated to them.

The Place in which the *Lares* were worshipp'd was call'd *Lararium* ; and in the Sacrifices offer'd to them, the 4 first Fruits of the Year, 5 Wine and Incense were brought to their Altars, and their Images adorn'd with Chaplets and Garlands, 6 The Begining of which Worship came from hence ; that anciently the *Dead*, 7 who were buried at Home, were worshipp'd as Gods, and called *Lares*. And besides, 8 we find in *Pliny* that they sacrificed with Wine and Incense, to the Images of the Emperors, whilst they yet lived.

¹ *Bullaque succinctis Laribus donata pependit.*

When Fourteen Years are past, the *Bulla's* laid Aside, and Offering to the *Lares* made.

² *Plutarch. in Probl* ³ *Plautus.* ⁴ *Tibullus. l. 1. 5. Plau.*
in prol. Auj. ⁵ *Juvenal Sat. 9. 12.* ⁶ *Arnob. 5. ex Var.*
⁷ *Epistol. l. 10.*



CHAP. III.

SECT. I.

The Genii. Their Name.

ALtho' the *Genii* and the *Lares* sometimes mean the same Deities, yet by *Genius* is commonly meant that Spirit of Nature which begets all Things, from which ¹ generative Power it has its Name, or else it is so called because it ² assists at all Generations, or lastly, because it protects and defends us when we are begotten. The Birth-Day, and the Marriage-Bed, had the Name ³ *Genial* from him; which Name was likewise given to all Days wherein Mirth, Pleasure, and Joys did abound. And on the same account those who live merrily, who deny themselves nothing that makes for their Ease and Pleasure, or that is grateful to their Appetite, who entirely follow the Dictates of their sensual Desires, are said to *live a genial Life*, or to *indulge their Genius*.

The *Greeks* called these *Genii* Dæmons, as it is thought, from the ⁴ Terror and Dread they create in those to whom they appear; or, as it

¹ A gignendo seu genendo, nam geno pro gigno olim dicebatur Aug. 7. de Civitate Dei. Cicero 2. de Oratore & 2. de Inventione. ² Censorin. de Die Nat. 3. ³ Isidor. 8. Etymol. c. ult. ⁴ Dæmones dicuntur a *δαιμόνιον* exterreo, aut pavetacio. Eusebius.

is more probable, ¹ from the prudent and wise Answers which they gave when they were consulted as Oracles. ² Hence some think, that Illustrious Men, whose Actions in this Life gain them universal Praise and Applause, do after their Deaths become Dæmons, by which Dæmons is to be understood, ³ as *Plutarch* says, Beings of a middle Kind, of a greater Dignity than Man, but of a Nature inferior to the Gods.

¹ Vel quasi δαήμονες id est, periti rerumque præcii, tam responsa dabant consulentibus. *Isidor.* 8. *Etymol.*
² Socrates ex *Hes.* ap. *Plat.* *ibid.* ³ *Lib. de Orac.*

SECT. II.

Their Images.

THE Images of the *Genii* resembled for the most of the Form ¹ of a *Serpent*, according ² *Persius*, and his Commentators. Sometimes also they were ³ described like a Boy, or a Girl, or an old Man; and crowned with the Leaves of the *Plane Tree*, ⁴ which was a *Tree sacred to the Genii*.

¹ *Statii Theb.* 5.

² *Pinge duos angues; Pueri, sacer est locus, extra Meiete.* ——— *Sat.* 1.

Paint here two Snakes: Let no Youth dare
 Defile with piss those Walls which sacred are.

³ *Vide la Cerdæ commentar. in Æneid.* ⁴ *Plinius*
putabatur arbor genialis.

S E C T. III.

Sacrifices offer'd to the Genii.

WINE and Flowers were offer'd up in the Sacrifices to the *Genii*, and that especially by People on their Birth-Days, as we may learn from ¹ *Persius* and ² *Horace*. To these Flowers and Wine they added ³ Incense, parched Bread, and Corn strew'd with Salt. ⁴ Sometimes also a Swine was sacrific'd; tho' *Censorinus* writes, that it was not usual to sacrifice to the *Genii* with the Blood and Slaughter of any Thing, since we ought not to take Life from other Creatures on that Day on which we receiv'd it.

¹ *Funde Merum Genio* ———

Satyr. 6.

To *Genius* consecrate a cheerful Glass.

² ——— ——— ——— *piabant*

Floribus & Vino Genium memorem brevis avi,

Cum sociis operum & pueris & conjuge fida.

Their Wife, their Neighbours, and their prattling Boys,
Were call'd; all tasted of their sportive Joys:

They drank, they danc'd, they sung, mad wanton Sport
Enjoy'd themselves, for Life they new was short.

Horat. Epist. 2. 1.

³ *Plut. in Aul. 4 palp. Ecl. 5. Hor. 3. Carm.*

S E C T.

S E C T. IV.

O F F I C E S.

THE *Genii* were appointed the continual Guardians, Overseers, ¹ and safe Keepers of the Men (² as the Womens Guardians and Protectors were call'd *Junones*) from their Cradles to their Graves. They likewise carried the Prayers of Men to the Gods and interceded for them. Whence some call them *Præstites*, or chief Governours, ³ because *they are set over the Management of all Things*.

To every Person ⁴ were assign'd two *Genii*, a *Bonus Genius*, and a *Malus Genius*. ⁵ *Horace* calls them a white and a black one. We are told by *Valerius Maximus*, that when *Cassius* fled to *Athens*, after *Anthony* was beaten at *Actium*, there appeared to him a Man of a large Stature, of a black swarthy Complexion, with long Hair, and a nasty Beard. *Cassius* ask'd him who he was, and the Apparition answer'd, *I am your evil Genius*. *Virgil* is thought, by his ⁷ Commentator *Servius*, to mean these two *Genii* by the Word *Manes*. Of these two *Genii*, the good One, which is given to every one at his Birth, constantly incites him to the Practice of Virtue and Goodness, whereas the bad One prompts him to all manner of Vice and Wickedness.

¹ *Arrian* in *Epictet*. ² *Poët.* *Miscell.* c. 99. ³ quod præstare gerundis omnibus. *Martianus* 2. de nupt. ⁴ *Plut.* de *Ulide & Osir.* ⁵ *Genium Album & Nigrum.* *Horat.* 2. *Epist.* ⁶ Interrogatus quinquam esset respondit se esse *xaxodaiuo*. ⁷ *Val. Max.* 1. 1. c. 7. ⁷ Quisque suos patimur manes *Vig. Æn.* 6. Vide *Servium* in oc.

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Nor were these *Genii* assign'd to Men only; for several Countries had their *Genius*, who therefore were call'd ¹ the *Deitys of the Place*. Nay, ² *Genii* were allotted to all Houses, and Doors, and Stables, and Hearths: And because the Hearths were usually cover'd with *Slates*, therefore the *God of the Hearths* was called *Lateranus*: But of these enough. Let us now proceed to the other inferior Deities.

¹ Numen loci. Virgil. *Æn.* 7. ² Prud. in Symm. *Laticulic extrui foci solebant.* *Lil. Synt.* 1.



C H A P. IV.

The Nuptial Gods and Goddesses.

FIVE Deities were so absolutely necessary to all Marriages, that none could lawfully be solemniz'd without them. They were *Jupiter perfectus seu adultus*, *Juno perfecta seu adulta*, *Venus*, *Suaia*, and *Diana*. Besides which, several inferior Gods and Goddesses were worshipped at all Marriages.

Jugatinus, join'd the Man and the Woman together in ² the *Yoke* of Matrimony.

Domiducus, ³ guided the Bride into the Bridegroom's House.

¹ *Minores & plebei Dii.* ² *A jugo matrimonii dictus.* *Aug. de Civit.* 4. ³ *Quod sponsam in sponsi domum duceret.* *Idem ibid.* & l. 9. c. 9.

Domiducus

Domitius was worshipped, that the Bride might be ¹ kept at Home to look after the Affairs of the Family.

Manturna was worshipped, that the Wife might never leave her Husband, but in all Conditions of Life ² abide with him.

Then the Goddess *Virginensis*, and also the Goddess *Cinxia Juno*, ³ was invoked when the Virgin's Girdle was unloosed.

Priapus, or *Mutinus*, was also reckoned one of the Nuptial Gods, because in his filthy Lap the Bride was commanded to sit, according to a very religious and modest Custom, forsooth!

Pertunda, or *Partunda*, was also worshipped; St. *Augustin*, mentioning her, advises us to ⁴ spare the Modesty of Human Nature.

⁵ *Viriplaca* reconciles Husbands to their Wives. A Temple at *Rome* was dedicated to her, whither the married Couple usually repaired when any Quarrel arose between them; and there opening their Minds freely to each other without Passion, they laid aside all Anger, and returned home together friendly.

The Goddess *Matuta*, ⁶ according to the Opinion of some, was the Daughter of *Cadmus*, whom the *Greeks* call *Leucothea* or *Ino*, ⁷ The Maid Servants were not suffered to come within her Temple; but the married Women admitted one of them, and afterwards buffeted her

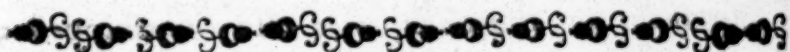
¹ Ut sponsam domi teneret. ² Ut cum marito semper maneret. ³ August. ibid. ⁴ Ut parcatur humanæ verecundiæ, ibid. ⁵ A placando Viro. Val. Max. l. 2. c. 1. ⁶ Ovid Metam. l. 3. ⁷ Plutarch in Camillo. & quæst. Rom. 1.

Mothers pray'd to this Goddess to send Blessings on their *Sister's* Children, but never pray'd to her for their own: And therefore while they were present at her Sacrifices, they carried not their own, but their Sisters Children in their Arms.

The Goddess *Mena* presided over the Women's *Monthly Courses*; ¹ and was the same with the *Moon*.

And *Februa* was employ'd in the same Affair; She was so call'd ² for the same Reason.

¹ A menstruis: etiam Græce Luna dicitur ² a februo, id est purgo.



CHAP. V.

The Gods presiding over Women with Child.

THREE Gods assisted big-bellied Women when their Assistance was ask'd.

Pilumnus, was one of the Gods of Children; He was so called from the ¹ Pestle, which the Ancients pounded their Corn with, before they made their Bread, or ² because he keeps off those Misfortunes which attends Children.

Intercidona, was the Goddess who first taught the Art ³ of cutting Wood with an Hatchet to make Fires.

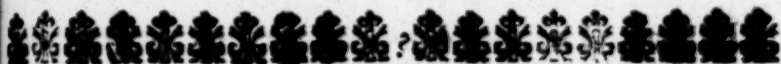
Deverra, was worshipped as a Goddess, because she invented Brooms, ⁴ by which all Things are

¹ A pilo ² quod mala ab infantibus pellit, Servius.
³ ab intercisione Securis. ⁴ a scopis quibus verritur.

brushed clean, and those Distempers prevented that proceeded from Nastiness.

The *Sylvan Gods*, who were always hurtful to big-bellied Women, were driven away by those Deities, and the Mischiefs they invented were prevented. For, as neither the Trees, ¹ says St *Augustin*, are cut down without an *Ax*, nor Bread made without a *Pestle*, nor Things preserved clean without a *Brush*; so since those Instruments are thought Signs of good Housewifry, it was supposed, that these wild unclean Gods would never dare to enter into the Chamber of a *breeding Woman*.

¹ Augustin, de Civit. Dei. l. 7.



C H A P. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE Goddesses assisted Women in Travel, and promoted the happy Birth of the Child.

Juno Lucina; ¹ whose Image was thus formed. One Hand was empty, and ready, as it were, to receive the new born Babe; the other Hand held a lighted Torch, by which that Light of Life was signify'd, which all enjoy as soon as they are born.

Diana; (tho' some ² make no Difference between her and *Lucina*) *Timæus* speaks very hand-

¹ Nat. comes. ² Catull. carm ad Dian. 12.

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somely, ¹ when he relates that *Diana's* Temple was burnt the same Night in which *Alexander* was born : ' It is no wonder she was absent ' from her House, says he, when her Assistance ' was necessary at the *Labour* of *Olympias*, *Alexander's* Mother. She is called *Solvizona*, for when ² Women lay in the first Time, they loos'd their *Zona*, or *Girdle*, and dedicated it to *Diana*.

Egeria is so call'd ² from *casting forth the Birth*.

Prosa, or *Prorsa*, or *Porrina*, (who was call'd also *Postverta* and *Anteverta*) look'd after the Birth of the Child ; ⁴ it was in her Power to make the Birth easie and regular, or difficult and preposterous.

Manageneta ⁵ presided also over the Infant, both before and after its Birth.

Lastly, The Goddess *Latona*, of whom we have spoken in her Place. It was thought that she very much lov'd a Dunghil-Cock ; because a Cock was present when she brought forth *Diana* and *Apollo* ; and from thence some imagine, that the Presence of a Cock renders Womens Labour easie.

Nixii Dii, so call'd ⁶ from *striving*, because the Mother and the Child struggle at that Time. The Mother struggles thro' Pain, and the Child, that it may come into the World.

¹ Ciero de Nat. Deor. l. 1. ² Theocr. Idyll. 17. ³ a partu egerendo. ⁴ Gell. c. 19. Pultarch. Rom. qu. 25. ⁵ Æliani variæ historiæ. ⁶ ab enitendo, quod eniteretur cum mater, tum cetus. Aufon. Idyll. 12.



C H A P. VII.

The Deities presiding over Infants at the Time of their Birth, and after.

THESE Deities presided over Children in the Time of their Birth, and afterwards: *Janus*, who opened ¹ the Door of Life to them.

Opis, who ² assisted them when they come into the World.

Nascio, or *Natio*, a Goddess so call'd from a Latin Word ³ signifying to be born.

Cunia ⁴ who attends the Cradle, and watches the Infants while they lie and sleep.

Carmenta, ⁵ who sings the Destinies.

Vagitanus. or *Vaticanus*, ⁶ who takes care of them when they cry.

Levana, ⁷ from lifting them up from the Ground.

⁸ For when a Child was born, the Midwife constantly laid the Child on the Ground, and the Father, or, in his absence, somebody appointed by him, lifted it from the Ground; and from thence, *tollere liberos*, signifies to educate Children.

Rumina, who milks the Breast for the Child.

⁹ *Ruma* is an old Word signifying a Breast.

Potina, ¹⁰ who gives the Infants Drink.

¹ Qui aperiret vitæ januam. ² quæ opem ferret. ³ a nascendo, Augustin. de Civitate l. 4. c. 8. & 11. ⁴ quæ cunis præest. ⁵ a canendo. ⁶ a vagiendo. ⁷ a levando. ⁸ Var. 2. de vita pop. Rom. ⁹ August. 4. c. 8. ¹⁰ a potando.

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Educa, or *Eduſa*, from whom it receives its
¹ Food.

Offilago, who faſtens the ² Bones, and hardens
the Body.

Carna, or *Carnea*, who ³ keeps the inward Parts
fafe. To this Goddeſs they ſacrificed upon the
Kalends of *June* Bacon, and Cakes made of Beans.
Whence thoſe *Kalends* were called *Fabaria*.

The Goddeſs *Nundina* was ſo called from ⁴ the
ninth Day of the Child's Age; which was the *Day*
of the Purification: in which the Name was given
it, if it was a Boy: if it was a Girl, this Ceremony
was perform'd on the eighth Day.

Statilinus, or *Statanus*, who teaches Infants ⁵ to
ſtand and walk; and preſerves them from falling.

Fabulinus, ⁶ who look'd after them when they
began to ſpeak.

Pauventia, was the Goddeſs, who ⁷ preſerved
them from Frights.

¹ Ab edendo. ² ab offibus. ³ a carne. Vide Macroh
Saturn. l. 1. c. 2. ⁴ a nono die qui fuit dies luſtricus
Vide Macroh. Feſtum in voce luſtricus. ⁵ a ſtando. ⁶ a
ſando. ⁷ ab avertendo pavore.



C H A P. VIII.

*The Gods and Goddeſſes preſiding over adult
Persons.*

OUR ſeveral Actions are ſuppoſed to be un-
der the Protection of divers Gods.

Ju.

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Juventus, or *Juventas*, protects us in the Beginning of our Youth, ¹ when we have thrown off the *Child's Coat*.

Agenoria excites Men to ² *Action*.

Srenua encourages us to ³ behave ourselves *strenuously*, and bravely on all Occasions.

Stimula eggs us on to extraordinary Actions.

Horta is the Goddess, ⁴ who exhorts us to undertake noble Enterprizes. Her Temple at *Rome* stood always open; and some call her *Hora*.

Quies had her Temple without the City; and ⁵ was supposed to be the Donor of Peace and *Quietness*.

Murcia renders Men ⁶ lazy, idle, and dull.

Adeona and *Abeona*, protects us so, that we have Power to go in and out in safety.

Vibilia, brings Wanderers into the Way again

Vacuna protects the idle and lazy.

Fessonia recreates and refreshes the Weary.

The Goddess *Meditrina* has her Name ⁷ from Healing; and her Sacrifices were call'd *Meditrinalia*, in which they drank new and old Wine instead of Physick.

The Goddess *Vitula* is so call'd from ⁸ leaping for Joy: She is the Goddess of *Mirth*, which mitigates the Toils of Life.

The Goddess *Volupia*, ⁹ from Pleasure, for from her we receive it.

Orbona was worshipp'd, that she should not leave Parents ¹⁰ *destitute of Children*.

¹ August. 4. c. 11. ² Idem l. 4. c. 16. ³ Varro lib. 4. de Ling. Lat. ⁴ Plut. Quæst. Rom. 14. ⁵ Aug. 4. 16. ⁶ murcidos reddit. Idem. ibid ⁷ a medendo. Varr. & Festus ⁸ a vitulando, id est, lætitia gessendo, ⁹ a volupate. ¹⁰ orbos liberis.

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Pellonia was thought to have great Power in driving away the Enemy.

Numeria was worshipp'd, that from her we might learn ² to cast Accounts.

Camæna, was esteem'd a Goddess that inclines Infants ³ to sing.

Sentia was worshipped, that Children might imbibe at first just and honourable ⁴ Sentiments.

Angerona was the Goddess that removed the ⁵ Anguishes of the Mind, or else was so named from ⁶ the Squinancy; when the Cattle of the Romans were almost wholly destroy'd by this Disease; they offer'd Vows to her, and she remov'd the Plague.

Hæres Martia, was one of the Companions of *Mars*, and was worshipp'd by those who obtain'd any Inheritance.

Stata, or *Statua Mater*, was worshipped in the Forum, that it should not be burnt, or suffer Damage from frequent Fires, which happen'd there in the Night.

The Goddess *Laverna* was the Protectress of Thieves, who from her were nam'd *Laverniones*: They worshipp'd her, that their Designs and Intrigues might be successul: ⁸ Her Image was a Head without a Body.

The God *Averruncus* was thought to ⁹ repel and prevent Misfortunes.

Consus suggested good ¹⁰ Counsel in the Management of Affairs.

¹ A pellnedis hostibus. ² a numerando. ³ a canendo. ⁴ a sentiendo. Fest. Jul. Modest. ⁵ ut pelleret angores animi. ⁶ ut arceret anginam. ⁷ Pest. id. ibid. ⁸ Scalig. in Fest. ⁹ ab averruncando, id est, avertendo mala. ¹⁰ a consulendo

Catius made Men ¹ circumspect, acute and wise. *Volumnus* and *Volumna*, were so named, because thro' their means, Men ² were willing to follow Things that are good.

Honorius, the God, from whom they beg'd *Honours*.

Aius Locutius was worshipp'd on this Occasion ; A certain common Soldier reported, that in the Night he heard a Voice say ; *The Gauls are coming*. No body minded what he said, because he was a poor Fellow. After the *Gallick War*, *Camillus* advised the *Romans* to expiate their Offence in neglecting this nocturnal Voice, which forewarn'd 'em of the *Gallick War*, and the ensuing Destruction thereupon a Temple was dedicated in *Via ; Nova* to *Aius Locutius*.

Among the *Ethiopians*, or the *Assyrians* and *Persians*, *Pœna* and *Beneficium* (*Punishment* and *Favour*) were reckon'd in the Number of the Gods. For the former was esteem'd the Distributer of Evil ; the other the Dispenser of Good Things.

¹ Quod homines cautos redderet. ² a volendo quod ejus consilio bona vellent. ³ August. l. 2. c. 21. Valer. Maximus.



CHAP. XI.

The Gods assign'd to the several Parts of Human Bodies.

A Particular God was assign'd and ascrib'd to every Member of the Body of Man.

The Head was sacred to ¹ *Jupiter*, the Breast to *Neptune*, the Waist to *Mars*, the Forehead to *Genius*

¹ Servius in Georg.

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the Eye-brows to *Juno*, the Eyes to *Cupid*, the Ears to *Memoria*, the Right-hand to *Fides*, the Back and the hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Misericordia*, the Ancles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Astrologers assign the Parts of the Body to the *Celestial Constellations*, in another manner, thus: 1 The Head they assign to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libera*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*,

1 Firmic. & Manilius apud Lil. Gyr. Synt. 1.



C H A P. X.

The Funeral GODS.

THE Chief of the Funeral Deities is *Libitina*, whom some account to be the same as *Venus*, since her Name is deriv'd 1 from Lust or Concupiscence, but others think that she was *Proserpine*; in her Temple all Things necessary for Funerals were sold or lett. *Libitina* sometimes signifies the Grave, and *Libitinarii* those Men who were employ'd in burying the Dead. *Porta Libitina*, at Rome, was that Gate thro' which the dead Bodies were carried to be burnt: And *Rationes Libitinæ*, in *Suetonius*, signifies those Accounts which we call *The Bill of Mortality*, or *the Weekly Bill*.

1 Ita dicta a libitu vel libidine.



PART VI.

Of the Dii Indigetes and Adscriptitii, or the Semidei (Demi-Gods) and Hero's.



HIS now is the last Division of the *Fabulous Panttheon*, in which you see exactly described the Images of the *Dii Indigetes*, or *Semidei*, and the *Heroes*. I told you at first who the *Dii Adscriptitii* and *Indigetes* were, and from whence they were

so call'd.

The *Semidei*, ἡμιθεοὶ [*Hemitheoi*,] were those who had Human Bodies, sacred Minds and cœlestial Souls: they were born into this World for the Good and Safety of Mankind. ¹*Labeo*, in *St. Augustin*, distinguishes 'em from the *Heroes*. He thinks that *Heros* was one of *Juno*'s Sons, and that the Name *Heros* is derived from ἥρα [*Hera*] *Juno*'s Name in the Greek Language. ² Others thinks the World comes

¹ Lib. 10. c. 2. 1. 2. Interpr. Homeri apud Lil. Gyr. Synt. 1. from

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from ^{ἡγε} [Era] the Earth; because Mankind owes its Original to it. ¹ Others again think it comes from ^{ἔρως} [Eros] Love, for *Heroes* are the most illustrious Product of Love, and are themselves, as *Hierocles* observes, full of Love. But others think that this Name is derived from ^{ἔρειω} [Ereo] to plead, and is given them, because *Heroes* are very elegant, and most powerful, and skilful in Rhetorick. Or lastly, it is thought that the Word comes from ^{ἀρετή} [Arete] Virtue, for *Heroes* are endued with many Virtues but let us speak particularly concerning some of these Heroes, of whom the famousest was *Hercules*.

¹ Plato in Cratylo.



C H A P. I.

S E C T. I.

H E R C U L E S.

His Birth.

THere were many *Hercules's*, but (as ¹ *Tully* says) the famous Actions of them all are ascribed to him who was the Son of *Jupiter*, by *Alcmena*, the Wife of *Amphytrio* King of *Thebes*.

When *Amphytrio* was absent, ² *Jupiter* put on his Shape and Dress, and came to *Alcmena*; who thinking that her Husband was return'd, entertain'd the deceitful God both at Table and at Bed, and

¹ De Natura Deorum. l. 2. ² Natalis Comes. Lil. Gyrard had

had by him a Son, whose Limbs were so large, his Constitution so robust, and every Part of his Body so full of Vigour, that *Jupiter* was forc'd to join three Nights together, and imploy them all in producing a Son of such marvellous Strength. Before this Adultery, *Alcmena* had conceived a Son by her Husband: This Son and *Hercules* were Twins; his Name was *Iphiclus*, he was wonderful swift in Running.

When *Juno* knew *Jupiter's* Adultery, she began to hate *Hercules* so violently, that she endeavour'd with might and main to ruin him. First, she obtain'd an Edict from *Jupiter*, which she endeavour'd to turn to his utter Destruction; for the Wife of *Sthenelus*, King of *Mycena*, was big with *Euristheus*, at the same time when *Alcmena* was big with *Hercules*. *Jupiter* ordain'd, that whichsoever of the two Children was born first, he should be superior to the other: *Juno* accelerated *Euristheus's* Birth, so that he was born after seven Months, and came into the World before *Hercules*. Again, she sent two Vipers to destroy him when he lay crying in the Cradle: But 'twas in vain; for the valiant Infant grip'd 'em in his Hands till they perish'd by his Grasp, as we are told by *Ovid*. At length by the Mediation of *Pallas*. *Juno* was reconciled to the Noble Youth, and let him suck her Breasts; but he sucked with

¹ *Nam super extremas segetum currebat aristas,
Nec siccos fructus ladebat pondere plantæ.* Orph. in hymn
He over standing Corn wou'd run, and ne'r
In his swift Motion bruise the tender Ear

² *Tene ferunt geminos pressisse tenaciter angues,
Cum tener in cunis jam Fove dignus eras?* Ov. Epist.
You kill'd two Serpents with your Infant-hand,
Which then deserv'd *Fove's* Scepter to command.

³ *Eumolp. l. de Mysteriis.*

such Violence, that he hurt her Breast; wherefore she put him away, and some of her Milk was spilt; but it was not lost, for it fell upon the Sky, and made the *Milky Way*, which is in *Greek* call'd γαλαξία [*Galaxia*.] Some of it pass'd through the Clouds, and fell on the Earth, and where it fell, Lillies sprang up; from whence some call those Flowers, *the Roses of Juno*.

1 Rosæ Junoniæ. Lil. Gyr.

S E C T. II.

Names of Hercules.

HE had two proper Names, *Hercules* and *Alcides*; but his Surnames are innumerable. His Parents call'd him *Alcides*, from his extrarodinary Strength; because he greatly excell'd all Mankind in Strength. He was afterwards call'd *Hercules*, ² from the *Glory* which *Juno* caus'd him. For her Hatred and unkindness towards him was the great Means of the Increase of his *Glory*; for when she expos'd him to the greatest Dangers, she made his *Glory* and Honour most illustrious, and by enjoying him so many Labours, she only exercised his Patience and Courage.

The Surnames I choose rather to omit, because it is plain, that he derived them either from the Places where his mighty Feats were done, or from the Actions that he perform'd with Applause and Honour; which I will caerfully and distinctly recount:

1 ab ἀλκῇ robur. 2 Juno græce dicitur Ἥρα & gloria κλέος unde nomen Hercules.

they are call'd *Hercules's Labours*; so great was the Pains and so infinite the Toil of them.

S E C T III.

The Labours of Hercules

H*Hercules* was subjected to *Euristheus*, not only by the Edict of *Jupiter*, and Unkindness of *Juno*: But besides, the Oracle of *Apollo* at *Delphos* advised and perswaded him to submit himself, and obey *Euristheus's* Commands; and especially to undergo willingly the Twelve Labours which his Master should lay upon him. *Hercules* obey'd the Fates, and serv'd *Euristheus* twelve Years; and perform'd the most dangerous and difficult Commands with a suitable Courage and Success. Some say, that *Hercules* serv'd him voluntarily, and perform'd these difficult Tasks, to shew how great Love he bore *Euristheus*. Tho' *Hercules* perform'd an infinite number of memorable Actions, twelve are especially celebrated: And those twelve are compris'd in as many *Latin Verses*, translated out of the Greek.

*Prima Cleoneï tolerata ærumna Leonis,
Proxima Lernæum ferro & face contudit Hydram.
Mox Erymantheum vis tertia perculit Aprum.
Æripidis quarto tulit aurea cornua cervi.
Stymphalidas pepulit volucres discrimine quinto.
Threiciam sexto spoliavit Amazona Baltheo.
Septima in Augææ stabulis impenja laboris.
Ostava expulso numeratur adorea Tauro.
In Diomedeis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam.
Undecimum mala Hesperidum distracta triumphum.
Cerberus extremi suprema est meta laboris.*

Z

The

The particular Account of these *twelve* is this:

I. He tore in pieces, with his Nails, the *Lion* in the Wood of *Nemæa*; which some say fell from the Orb of the *Moon*; and was invulnerable by any Weapon. This Place was also named *Cleone*, from whence the *Lion* was called *Cleoneus*. This was the first Labour of *Hercules*. He skinn'd this *Lion*, and with the Skin he made him a Shield and Breast Plate.

II. There was a *Hydra*, a *Serpent* in the Lake *Lerna*, in the Field of *Argos*; that had seven Heads; some say nine, others fifty. When any of these Heads were cut off, another presently sprang up in the place of it; unless the Blood which issued from the Wound was stopt by Fire. *Iolaus*, the Son of *Iphiclus*, procur'd for him lighted Brands from the neighbouring Wood, and with them *Hercules* stanch'd the Blood issuing from the Wounds he made. This seasonable Assistance was not forgotten; for when *Iolaus*

— The *Cleonean* *Lion* first he kills,
 With Fire and Sword then *Lerna's* Pest he quells.
 Of the wild Boar he clears th' *Er'manthean* Fields.
 The brass foot Stag with golden Antlers yields,
 He *Stympha* clears of Man-devouring Birds,
 And next the bouncing *Amazon* ungirds:
 The Stables of King *Augeas* he cleans,
 The *Cretan* Bull he vanquishes and chains:
Diomedes's Horses him their Conqu'ror own,
 Then he brings low three-headed *Geryon*:
Hesperian Apples next his Name advance,
 And his last Labour *Cerberus* enchains,
 * Euripid, in *Herculo* Infan.

was grown to a decrepit Age, *Hercules*,¹ by his Prayers, restor'd to him his Youth again.

III. He bound the wild Boar, whose Fierceness and Bigness was equally admirable, in the Mountain *Erymanthus* of *Arcadia*; and afterwards brought it to *Eriftheus*.

IV. He was order'd to bring to *Nycenæ* an Hind, whose Feet was Brass, and Horns Gold, No Body dur'd to wound her, because she was consecrated to *Ceres*; nor could any body out-run her: Yet *Hercules* hunted her a Year on foot, and catch'd her, and brought her away on his Shoulders.

V. He partly kill'd, and partly drove away the Birds call'd *Stymphalides*, from the Lake *Stymphalus*, which used to feed upon Man's Flesh.

VI. He defeated the Army of the *Amazons*, and took from *Hippolyte*, their Queen, the finest Belt in the World.

VII. He in one Day cleansed the Stable of *Augeas*, by turning the course of a River into it. This Stable had never been cleansed, altho' three thousand Oxen stabled in it thirty Years. Whence when we would express a Work of immense Labour and Toil, in a proverbial Speech we call it *cleansing the Stable of Augeas*.

¹ Ovid. *Metam.* l. 9.

VIII. He tamed a great Bull, that did innumerable Mischiefs to the Island *Crete*, and brought him bound to *Euristheus*.

IX. He overcame *Diomedes*, the most cruel Tyrant of *Thrace*; who fed his Horses with the Flesh of his Guests. *Hercules* bound him, and threw him to be eaten by those Horses, to which the Tyrant expos'd others.

X. He overcame in War *Geryon*, King of *Spain*, who had three Bodies: We saw him before in Hell. He took likewise his bay Oxen, who eat Man's Flesh, and brought 'em into *Italy*; when he had kill'd the Dragon with seven Heads, and the two-headed Dog, who guarded them.

XI. He kill'd the Dragon, who watch'd, and then carry'd away the *Golden Apples* in the Gardens of the *Hesperides*; from whence perhaps he is call'd *Malus*, and Apples were offer'd up in his Sacrifices. When in *Bæotia* no Bull (or Sheep) could be procur'd at the time of Sacrifice, they took an Apple and stuck into it four Scraws, which represented four Legs, and two others instead of Horns, and again another for a Tail, and offer'd *Hercules* this Apple instead of a Victim.

XII. Lastly, He was commanded by *Euristheus* to go down into Hell, and bring away from thence the Dog *Cerberus*. This he perform'd without Delay; and bound the *Three-headed Monster*

ἡ μάλον Græce significat Malum vel porrum.

in a Triple Chain ; and by force brought with him up to the Earth the Dog, who strove and resisted in vain. When *Cerberus* saw the Light, he vomited, and from thence the poysonous Herb *Wolf's Bane* sprang. These are the twelve Labours of *Hercules*.

P. Pray, Sir let me a little interrupt you now, since I have been silent so long. Pray first satisfy these two Scruples. Why could not *Juno*, his Enemy, hinder his Birth? Secondly, I know that many mention more than twelve Labours of *Hercules*.

M. What you call an Interruption, *Palaeophilus*, is both seasonable and acceptable to me ; because it recalls a thing to my Memory that I had forgot, and gives me an Occasion of mentioning something which ought not to be omitted : Know therefore, that *Juno* design'd to kill him in his Mother's Womb, or else destroy him immediately after his Birth ; and to perform it, contriv'd a Plot : But *Alcmena's* Servant, *Galanthis*, prevented it ; for she cheated *Juno* ; and told her, that *Alcmena* had brought forth a Son. *Juno* believ'd her, and thinking that her Contrivances were ineffectual, she desisted ; and then *Alcmena* brought forth *Hercules* without trouble. But the Deceit of *Galanthis* was punished ; for she was turned into a ² Weasel, and because *Galanthis* offended by her Mouth, therefore the Weasel brings forth her Young at her Mouth with great Pain and Anguish.

¹ Aconitum. ² Mustela Græce γαλίν dicitur.

As for the *Labours* of *Hercules*, I confess that they were more than twelve (though these principally were call'd *Hercules's Labours*) if you please, we will continue our Account of him thus.

XIII. He vanquished the enormous Giant *Anteu*, the Son of the Earth, who was above sixty four Cubits high. He was barbarous to all Strangers; for he forced them to wrestle with him, and then choak'd 'em. *Hercules* threw this Giant down thrice, and perceiv'd that he recover'd new Strength as oft as he touch'd the Earth; wherefore he lifted him in his Arms from the Ground, and pinch'd and squeez'd him till he burst and died.

XIV. *Busiris* the Tyrant used to sacrifice all the Strangers which he caught to his Father *Neptune*, till *Hercules* sacrificed both him and his Son upon the same Altars.

XV. He kill'd the Giants *Albion* and *Bergion*, who intended to stop his Journey. And when in the Fight his Arrows were consumed, so that he wanted Arms, ¹ he prayed to *Jupiter*, and obtain'd from him a Shower of Stones, with which he defeated and put to Flight his Adversaries. This, they say, happened in that part of *France*, ² which was anciently called *Gallia Narbonensis*; which Place is still called ³ the *Stony Plain*.

¹ Cato in Orig. ² Mela. l. 26. Georg. ³ Campus Lapidus.

XVI. When *Atlas* was weary of his Burden, *Hercules* took the Heavens upon his own Shoulders.

XVII. He overcame the Robber *Cacus*, who spit Fire; and strangled him.

XVIII. He shot the Eagle, that devoured the Liver of *Prometheus*, as he lay chained to the Rock.

XIX. He slew *Theodamas*, the Father of *Hylas*, because he denied to give him Victuals: But he took *Hylas* with him, and was very kind to him.

XX. He delivered, *Hesione*, Daughter of *Laomedon* King of *Troy* from the Whale, (to which Sea-Monster she was exposed,) in this manner: He raised on a suddain a Bank in the Place where *Hesione* was to be devoured; ² and stood armed before it: And when the Whale came seeking his Prey, *Hercules* leaped into his Mouth, and sliding down into his Belly, he spent three Days in tearing the Monster's Belly; but at length he burst through safe, and lost his Hair. *Laomedon*, after this, broke his Word, and refused to give *Hercules* the Reward he had promised; wherefore he took by force, and pillag'd the City *Troy*; giving to *Telamon*, who first mounted the Wall, the Lady *Hesione*, as a Part of the Booty.

XXI. He overcame *Achelous*, the Son of *Oceanus* and *Terra*, (they fought for *Deianira*, who was betrothed to them both) tho' *Achelous* first turn'd himself into a Serpent, then into a Bull. For plucking one of his Horns off he obliged him to yield. *Achelous* purchased his Horn again; giving *Amalthea's* Horn in its stead. The meaning whereof is this: *Achelous* is a River of Greece, whose Course winds

² Ovid Metam. II. 2 Andræus Tenedi in Navig. Propont.

like a Serpent; its Stream is so rapid, that it makes Furrows where it flows, and a Noise like the roaring of a Bull, (and indeed it is common among the Poets, to compare a River to a Bull.) This River divided itself into two Streams, but *Hercules* with Banks forced it into one Channel, *i. e.* he broke off one of the Horns or Streams: The Lands thus drained became fertile; so that *Hercules* is said to have receiv'd the Horn of Plenty.

XXII. *Deianira* was Daughter of *Oeneus*, King of *Aetolia*: *Hercules* carried her to be married, and they were stopt by a River: But the Centaur *Nessus* proffer'd to carry *Deianira* over upon his Back. *Nessus*, when she was over, endeavoured to ravish her; which *Hercules* observing while he swam, shot him with an Arrow. When *Nessus* was dying, he gave *Deianira* his bloody Coat, and told her, if a Husband wore that Coat, he would never follow unlawful Amours. The credulous Lady long after experimented the Virtue of it, far otherwise than she expected: For *Hercules*, who had surmounted so many and so great Labours, was at length overcome by the Charms of *Omphale*, Queen of *Lydia*: He served her, and changed his Club into a Distaff, and his Arrows into a Spindle. His Love also to *Iole*, Daughter of *Eurytus*, King of *Oechalia*, brought on him Destruction. For his Wife *Deianira*, being desirous of turning him from unlawful Amours, sent him *Nessus's* Coat to put on when he went to sacrifice; which drove him into such Distraction, that he burn'd himself on the Pile he had raised, and was accounted among the Number of the Gods.

C H A P. II.
J A S O N.

JA S O N, Son of *Æson*, King of *Thessalia* and *Alcimedæ*, was an Infant when his Father died, so that his Uncle *Pelias* administred the Government. When he came to Age, he demanded Possession of the Crown; but *Pelias* advis'd him to go to *Colchis*, under pretence of gaining the *Golden Fleece* thence, but indeed to kill him with the Labour and Danger of the Journey.

P. What *Golden Fleece* was that?

M. It was the Hide of a *Ram*, of a white or purple Colour, which was given to *Phryxus*, Son of *Athamas*, and *Nephele* by his Mother. *Phryxus* and his Sister *Helle*, fearing the Designs of their Step-Mother *Ino*, got on this *Ram* to save themselves by Flight. But while they swam over the narrowest Part of *Pontus*, *Helle* affrighted at the tossing of the Waves, fell down; whence that Sea was nam'd the *Hellespont*. *Phryxus* was carried over safe, and went to *Æta*, King of *Colchis*, a Country of *Asia*, near the *Pontus*; where he was kindly receiv'd, and sacrific'd the *Ram* to *Jupiter*, or *Mars*, who afterwards placed it among the Constellations. Only his Hide or *Fleece*, was hung up in a Grove sacred to *Mars*. It was called the *Golden Fleece*, because it was of a Golden Colour, and guarded by Bulls that breath'd Fire from their Nostrils; and by a vast and watchful Dragon, as a sacred and divine Pledge, and as a thing of the greatest Importance.

P. Did *Jason* carry away that *Fleece*?

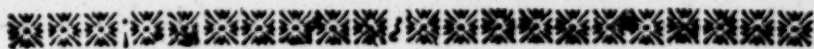
M. Yes,

M. Yes he went on board a Ship call'd *Argo* ; from the Builder of that Name, and chusing Forty Nine Noble Companions, who from the Ship were call'd *Argonautæ* (among whom were *Hercules*, *Orpheus*, *Castor* and *Pollux*) in his Voyage he visited *Hypsiphile* Queen of *Lemnos* ; who had Twins by him. Then after a long Voyage, and many Dangers he arriv'd at *Colchis*, and demanded the *Golden Fleece* of King *Æta*, who granted his Request, on condition he tamed the Bulls that guarded it, whose Feet were of Brass, and breath'd Fire ; and kill'd the Dragon, and sow'd his Teeth in the Ground, and, lastly, destroy'd the Soldiers which sprang from the Ground where these Teeth were sown. *Jason* undertook the Thing on these Conditions, and was deliver'd from manifest Destruction, by the Assistance of *Medea*, the King's Daughter, who was in love with him. For observing her Directions, he overcame the Bulls, laid the Dragon asleep, carried away the *Fleece*, and fled by Night, carrying *Medea* with him, whom he after marry'd.

P. What did King *Æta* do then ?

M. He pursued them. But *Medea*, to stop his Pursuit, tore her Brother *Abfyrtus* (who went with her) in pieces, and scatter'd the Limbs on the Road ; when her Father saw the torn Members of his Son he stopt to gather them up. So *Jason* and the *Argonautæ* return'd to their own Country ; where *Medea* restor'd old decrepid *Æson*, *Jason's* Father to Youth again, by her Charms. (But some say *Æson* died before their Return) The Daughters of *Pelias* were affected so by this miraculous Cure, that (desiring that their Father might receive the like Benefit) they were easily induc'd

induc'd through mistaken Duty, and unskilful Kindness to tear their Father in pieces, foolishly and ridiculously hoping that he, like *Aeson*, would become young again. *Jason* after this hated *Medea*, and divorcing himself from her, he married *Creusa*, the Daughter of *Creon* King of *Corinth*. Whereupon *Medea*, to revenge his Perfidiousness, murdered the two Children that she had by him, in his own sight; and in the next place, inclosing Fire in a little Box, she sent it to *Creusa*, who opened the Box, and by the Fire which burst out of it was burnt, together with the whole Court. And when she had done this, the admirable Sorceress flew by Magick Art to *Athens*. Some write, that she was reconcil'd afterwards to *Jason* again. But what hath been said is enough for this *Hero*; let us proceed to another.



CHAP. XIII.

THESEUS:

P. WHO were the Parents of *Theseus*?

M. *Aethra* was his Mother, and *Aegeus* King of *Athens* his Father. *Minos* King of *Crete* made War against *Aegeus*, because the *Athenians* had dishonourably and barbarously kill'd his Son, who carry'd the Prize in the Games from them all. When he had vanquish'd the *Athenians*, he impos'd this severe Condition upon them, that they should send seven of the most noble Youths of their Country into *Crete* by Lot every Year :
The

The fourth Year the Lot fell upon *Theseus*, which mightily grieved and troubled his Father *Ageus*. *Theseus* went on Board a Ship, whose Sails and Tackle were black, and receiv'd this Command from his Father ; if by the propitious Providence of Heaven he escaped the Dangers, and did return safe unto his own Country again, that then he should change his *black* Sails into *white* ones, that his Father being assured of his Safety by that Signal, might be Sensible of his Happiness as soon as might be.

P. And what was the Event of that Voyage ?

M. The Event was fortunate to *Theseus* ; but very unfortunate to his Father *Ageus*: For when *Theseus* came to *Crete*, he was shut up in the *Labyrinth*, but he slew the *Minotaur*, and escaped out of that inextricable Prison by the help of *Ariadne*. After this he set Sail for *Athens* in the same mournful Ship. in which he came to *Crete* ; but forgot to change his Sails, according to the Instructions which his Father had given him. So that when his Father beheld from a Watch Tower the Ship returning with *black* Sails, he imagin'd that his Son was dead, and cast himself headlong into the Sea, which was afterwards call'd the *Agean Sea*, from his Name and Destiny.

P. Who was that *Ariadne* ?

M. She was the Daughter of *Minos* King of *Crete*. She was violently in love with *Theseus*, and deliver'd him out of the *Labyrinth* by the Means of a Thread. She follow'd him in his Return to the Island of *Naxos*, and there *Theseus* perfidiously

1 *Ægean* mare. 2 *Propert.* l. 3. *Eleg.* 17.

and ungratefully left her. But *Bacchus* pitied her miserable Condition, and married her; and gave her a *Crown* that was illuminated with seven Stars, which he had before receiv'd from *Venus*. This Crown was call'd *Gnossia Corona*, and *Ariadne* her self was surnam'd *Gnossis*, from the City of that Name in *Crete*: After the Death of *Ariadne*, the same was carried among the Stars, and made a Constellation in the Heavens. It was thought that *Diana* caused the Death of *Ariadne*, because she preserv'd not her Virginity.

P. What great Actions did *Theseus* perform;

M. His Actions were so famous, that they accounted him one of the *Hercules's*. For, 1. He kill'd the *Minotaur*. 2. He overcame the *Centaurs*. 3. He vanquish'd the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into Hell, and return'd back into the World again.

P. Why did he go down into Hell?

M. He and *Pirithous*, his most intimate Friend, the lawful Son of *Ixion*, which he had by his Wife, agreed never to Marry any Women except *Jupiter's* Daughters. *Theseus* Married *Helena* the Daughter of *Jupiter* and *Leda*, and none of *Jupiter's* Daughters remain'd on Earth for *Pirithous*; wherefore they both went down into Hell to steal *Proserpine* away from her Husband *Pluto*. As soon as they enter'd Hell, *Pirithous* was unfortunately torn in pieces by the Dog *Cerberus*. But *Theseus* came alive into the Palace of *Pluto*, who fetter'd him, and kept him till *Hercules* was sent into Hell by *Euristheus* to rescue him.

P. And who were those *Amazons* that you mention'd just now?

M. They

350 *Of the Gods of the Heathens.*

M. They were Women animated with the Souls and Bravery of Men. A *military* Race, inhabiting that Part of *Scythia* which is wash'd by the River *Tanais*. They were call'd *Amazons*, either ¹ because they cut off one of their Breasts or ² because they liv'd together without the Society of Men. They were a Nation of Women; who, that the Country might have Inhabitants, and not be depopulated, when the present Race of Women died, admitted the Embraces of the Neighbouring Men, and had Children by them: They kill'd the Boys at their Birth, but brought up the Girls: They cut off their right Breast, that they might more conveniently use their Hands in shooting their Arrows, and brandishing their Weapons against the Enemy. These Female Warriors, by their frequent Excursions, became Possessors of a great Part of *Asia*, when *Hercules*, accompanied with *Theseus*, made War upon them, and defeated them; and taking *Hippolyte* their Queen Prisoner, gave her in marriage to *Theseus*.

Theseus had by *Hippolyte*, his Son *Hippolytus*; who was very beautiful, and mightily addicted to Hunting, and a remarkable Lover of *Chastity*. For when ³ *Phædra* his Step-mother (the Daughter of King *Minos*, whom *Theseus* had preferr'd to her Sister *Ariadne*) solicited him to commit Wickedness when he was grown a Man; he refus'd to comply: This Repulse provok'd her so much, that when her Husband return'd, she accus'd him wrongfully, as if he had offer'd to ravish her. *Theseus* gives Ear to the wicked Woman, and be-

¹ ab ἀ non & μαστός mamma. ² ab ἀμα simul & ζῆν vivere. ³ Ovid. in Ep. Phædr.

lieves her Untruth against his Son *Hippolytus*; who perceiving it, fled away in his Charriot. In his Flight he met several monstrous Sea-Calves, which frightened his Horses, so that they threw him out of the Seat, his Feet were intangled in the Harness, and he was dragg'd through the Thickets of a Wood, and torn to pieces miserably. *Æsculapius* afterwards, at the Request of *Diana*, restor'd him to Life again: But he however left *Greece*, and came into *Italy*; where changing his Name he call'd himself *Virbius*, ¹ because he had been a *Mantwicce*. *Phadra* was gnawn with the Stings of her Conscience, and hanged her self. And not long after *Theseus*, being banished from his Country, ended an illustrious Life with an obscure Death.

¹ Quod vir his esset.



CH A P. III.

G A S T O R and P O L L U X.

P. **W** H O are those two handsome, beautiful young Men that ride upon white Horses?

M. They are Twin-brothers, the Sons of *Jupiter* and *Leda*: Their Names are *Castor* and *Pollux*.

P. what *Leda* was that?

M. The Wife of *Tyndarus*, King of *Laconia*, whom *Jupiter* lov'd, but could not succeed in his

¹ Pind. in *Pyth.*

Amour,

Amour, till he changed himself into a *Swan*; ¹ which *Swan* was afterwards made a Constellation. In this Form he gain'd the mutual Love of *Leda*, by the Sweetness of his Singing; and flying into her Bosom, as it were, that he might secure himself from the Violence of an *Eagle* which pursued him, he enjoy'd her, tho' she was then big with Child by her Husband. *Leda* brought forth two *Eggs*, which were hatch'd, and produc'd the Twin-brothers which you see.

P. You mean that one came out of one Egg, and the other out of the other Egg?

M. No, Out of the Egg which *Leda* had conceiv'd by *Jupiter*, came *Pollux* and *Helena*, who sprang from Divine Seed, and were therefore immortal. But out of the other, which she conceiv'd by *Tyndarus* her Husband, ² came *Castor* and *Clytemnestra*, who were mortal, because they were begotten by a mortal Father. Yet both *Castor* and *Pollux* are frequently call'd *Tyndarida* by the Poets, as *Helena* is also called *Tyndaris*, from the same King *Tyndarus*.

P. What memorable Actions did *Castor* and *Pollux* do?

M. They both accompany'd *Jason* when he sailed to *Colchis*; and when he return'd from thence, recover'd their Sister *Helena* from *Theseus* (who had stol'n her) by overcoming the *Athenians* that fought for him; to whom their Clemency and Humanity was so great, after the Defeat that the *Athenians* called them ³ the *Sons of Jupiter*; from whence *white Lambs* were offer'd upon their Altars.

¹ Manil. 1. Astron. ² Hor. Satyr. 1. ³ Διόσκειροι id est, Jovis filii. Homer. in Hymn.

But although they were both born at the same Birth; and, as some think, out of the same Egg; yet their Tempers were different.

P. What End had they?

M. *Castor* being (as some say) a mortal Person, was kill'd by *Lyncæus*: Whereupon his Brother *Pollux* pray'd *Jupiter*, to restore him to Life again, and to confer an *Immortality* upon him: But this could not be granted. However, he obtain'd leave to divide his Immortality betwixt himself and his Brother *Castor*. And thence it came to pass, that they lived afterwards by turns every other Day, or, as others say, every other Fort-night. After the Death of *Castor* a kind of *Pyrrhice*, or a *Dance in Armour*, was instituted to his Honour; which was performed by young Men armed, and called *Castor's Dance*.

At length they both were translated into the Heavens, and made a *Constellation*, which is still called *Gemini*. And when one of 'em rises, the other sets: Sailors esteem these Stars lucky and prosperous to them, because when the *Argonauts* were driven by a violent Tempest, two lambent Flames settled upon the Heads of *Castor* and *Pollux*, and a Calm immediately ensu'd, and from

¹ *Castor gaudet equis: Ovo prognatus eodem,
Pugnis: quot caput vivunt totidem in studiorum
Millia.*

Horat. Sermon. 2. 1.

As many Men, so many their Delights.

² *Sic fratrem Pollux alterna morte redemit,
Itque reditque viam.*

Virg. Æn. 6.

Thus *Pollux* offering his alternate Life,

Could free his Brother, They did daily go

By turns aloft, by turns descend below.

³ Plin. l. 7. c. 5. 7. ap. Nat. Com. 4 Hor. l. 3. Carm.

A a

thence

thence a Virtue more than human was thought to be lodged in these Y^{ou}ths. But if only one Flame appear'd, they call'd it *Helena*, and it was esteem'd fatal and destructive to Mariners.

There was a famous Temple dedicated to *Castor* and *Pollux* in the *Forum* at *Rome*; for it was believed, that in the dangerous Battle of the *Romans* with the *Latins*, they assisted the *Romans*, riding upon white Horses.

From hence came that Form of swearing by the Temple of *Castor*, which Women only used, saying, *Æcastor*; whereas when Men swore, they usually swore by *Hercules*, using the Words, *Hercule, Hercle, Hercules, Mehercules, Mehercule*. But both Men and Women swore by the Temple of *Pollux*, using the Word *Ædepol*, an Oath common to them both.

P. But what became of *Clytemnestra*?

M. *Clytemnestra* was married to *Agamemnon*; whom, after his Return from the Siege of *Troy*, she kill'd, by the Help of *Ægistheus*, (with whom in the mean time she had liv'd in Adultery) she attempted also to kill his Son *Orestes*, which she had done, ³ if his Sister *Electra* had not deliver'd him at the very point of Destruction, sending him privately to *Strophius*, King of *Phocis*; where after he had liv'd twelve Years, he return'd into his own Country, and slew *Clytemnestra* and *Ægistheus* both. He kill'd also *Pyrrhus* in the Temple of *Apollo*; because he had carried away *Hermione*, the Daughter of

¹ *Æcastor*, & *Ædepol*, id est, per ædem *Castoris* & *Pol-lucis*. ² *Passim* apud *Terent.* *Plaut.* *Cicer.* &c. ³ *Sophocl.* in *Electr.* *Euripid.* in *Orest.*

Menelaus, who was first betrothed to *Orestes*. Wherefore the Furies tormented him; neither could he obtain Deliverance from 'em, till he had expiated his Wickedness at the Altar of *Diana Taurica*; whither he was conducted by *Pylades*, his Friend, his perpetual Companion and his Partner in all his Dangers; whose Friendship was so close and sacred, that either of them would die for the other.

P. Who was that *Diana Taurica*?

M. The Goddess *Diana*: that was worshipped in *Taurica Chersonesus* or *Cherronesus*, a *Peninsula* so call'd from the *Tauri*, an ancient People of *Scythia Europæa*.² This Goddess was worshipp'd with *human Victims*, the Lives and the Blood of Men were sacrificed to her: When *Orestes* came thither, *Iphigenia* his Sister, the Daughter of *Agamemnon* was Priestess to *Diana Taurica*; she was made Priestess upon the following Occasion.

Agamemnon King of the *Argivi*, was by the common Consent of the *Grecians* appointed General in their Expedition against *Troy*; and as I said before, after the War was ended, and *Troy* taken, was kill'd; when he return'd home, by his own Wife *Clytemnestra*; this *Agamemnon* kill'd a Deer by chance in the Country of *Aulis*, which belong'd to *Diana*; the Goddess was angry; and caus'd such a Calm, that for want of Wind, the *Grecian Ships*, bound for *Troy*, were fix'd and unmoveable: Hereupon they consulted the Soothsayers, who answer'd. ² That they must satisfy the Winds, and *Diana* with some of the Blood

¹ *Cicero de amicitia.* ² *Euripid. in Iphig. in Taur.*

of *Agamemnon*. Wherefore *Ulysses* was forthwith sent to bring away *Iphigenia*, the Daughter of *Agamemnon*, from her Mother, by a Trick, under a Pretence of marrying her to *Achilles*. And whilst the young Lady stood at the Altar to be sacrificed, the Goddess pity'd her, and substituted a Hind in her stead, and sent her into *Taurica Chersonesus*: Where, by the Order of King *Thyas*, she presided over those Sacrifices of the Goddess, which were solemnized with *human Blood*. And when *Orestes* was brought thither by the Inhabitants to be sacrificed, he was known and preserved by his Sister. After which *Thyas* was killed, and the Image of *Diana*, which lay hid amongst a *Bundle of Sticks*, was carried away; and from hence *Diana* was called *Fascelis*, from *Fascis*, a *Bundle*.



C H A P. V.

P E R S E U S,

P*erseus* was the Son of *Jupiter* by *Danae*, the Daughter of *Acrisius*,¹ who was shut up by her Father in a very strong Tower, where no Man could come to her, because her Father had been told by an *Oracle*, that he should be kill'd by his own Grandchild. But nothing is impregnable to Love: For *Jupiter* by changing himself into a *Shower of Gold*, descended through the Tiles into the Lady's Bosom, and who would refuse to open

¹ Paulan, in Corinth.

it to a Shower of that value?) and when he had enjoyed her, he left her with a full Purse, and a big Belly. ¹ *Horace* tells the very Story ingeniously.

As soon as *Acrisius* had heard that his Daughter had brought forth a Son, he ordered that she and the Infant should be shut up in a Chest, and thrown into the Sea, where a Fisherman found them, and took them out, and presented them to King *Pilumnus*: Who married *Danae*, and brought up her Son whom he called *Perseus*.

Perseus, when he was grown a Man, received from *Mercury* a Scythe of *Adamant*, and Wings which he fixed to his Feet: *Pluto* gave him a Helmet, and *Minerva* a Shield of Brass, that was so bright, that it reflected the Images of things, like a Looking-glass. First, he delivered *Andromeda*, the Daughter of *Cepheus*, King of *Æthiopia*, when she was bound by the Nymphs to a Rock to be devoured by a Sea-Monster, because her

¹ *Inclusam Danaen turris abenea
Robustaque fores & vigilum canum
Tristes excubie munierant suis,
Nocturnis ab adulteris.*

*Si non Acrisium, virginis abditæ
Custodem pavidum Jupiter & Venus*

*Risissent: fore enim tutum iter & patens,
Converso in pretium Deo.*

Hor. Carm. l. 3. 16.

Within a brazen Tow'r immur'd,
By Dogs and Centinels secur'd,
From Midnight Revels and Intrigues of Love,
Fair *Danae* was kept within her Guardian's Power:
But gentle *Venus* smil'd and amorous *Jove*
Knew he could soon unlock the Door,
And by his Art successful prove
Chang'd to a golden Show'r.

Mother proudly preferred her Beauty to theirs; and when he had deliver'd her, he took her to Wife. After which both the Mother, *Cassiope* or *Cassiopeia*, and the Daughter, and the Son-in-law were placed amongst the ¹ *Celestial Constellations*. His next Expedition was against the *Gorgones*, of whom we have spoken before: He encountred with *Medusa*, their Princess: Snakes supplied the Place of Hair on her Head; he saw the Image of her Head by the Brightness of his Shield, and by the favourable Assistance of *Pallas* he struck it off; and afterwards fix'd it upon a Shield, and by shewing it, he afterwards turn'd many Persons into Stone. *Atlas* was turn'd by the Sight of it, into the Mountain in *Mauritania* of that Name; because he rudely refused to entertain *Perseus*. When *Medusa's* Head was cut off, the Horse *Pegasus* sprang from the Blood which was shed on the Ground: He is so called from Πηγή [*Pege*] a Fountain, ² because he was born near the Fountains of the Sea. This Horse had Wings; and flying over the Mountain *Helicon*, he struck it with his Hoof, and open'd a Fountain, which they call'd in Greek, *Hippocrene*; and in Latin, *Fons Caballinus*; that is, the *Horse Fountain*. But afterwards while he drank at a Fountain *Pyrene* in *Corinth*, when *Bellerophon* prepared himself for his Expedition against the *Chimera*, he was by him taken and kept.

Bellerophon's first Name was *Hipponous*; ³ because he first taught the Art of governing Horses with

¹ Propert. l. 2. Hygin. de signis Cœlestibus, l. 2.

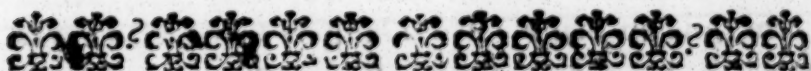
² Erabo l. 8. ³ ita dictus ab equis freno regi di.

2 Bridle. But when he had kill'd *Bellerus*, a King of *Corimb*, he was afterwards call'd *Bellerophontes*. This *Bellerophon* the Son of *Glaucus*, King of *Epbyra*, was equally beautiful and virtuous, he resisted all the Temptations whereby *Sthenobæa*, the Wife of *Prætus* enticed him to commit Adultery; his Denial provoked her so, that in Revenge she accused the innocent Stranger to her Husband. *Prætus*, however, would not violate the Laws of Hospitality with the Blood of *Bellerophon*: But sent him into *Lycia*, to his Father-in-law *Jobates*, with Letters, which desired him to punish *Bellerophon* as his Crime deserv'd. *Jobates* read the Letters, and sent him to fight against the *Solyms*, that he might be kill'd in the Battle: But he easily vanquish'd them, and in many other Dangers to which he was exposed, he always came off Conqueror. At last he was sent to kill the *Chimæra*; which he undertook and performed, when he had procured the Horse *Pegasus*, by the help of *Neptune*, 1 Wherefore *Jobates* admired the Bravery of the Youth, and gave him one of his Daughters to Wife, allotting him also a Part of his Kingdom. *Sthenobæa* kill'd her self, when she heard this. This happy Success so transported *Bellerophon*, that he endeavour'd to fly upon *Pegasus* to Heaven; for which *Jupiter* striking him with Madness, he fell from his Horse into a Field, call'd *Aleius Campus*, 2 because in that Place *Bellerophon* wandered up and down blind, to the end of his Life. But

1 Homeri Iliad. 2 ab αλεῖω erro.

Pegasus was placed among the Stars. Some say that this was the Occasion of the Fable of the *Chimera*. There was a famous Pirate, who used to sail in a Ship in whose Prow was painted a Lion, in the Stern a Dragon, and in the Body of the Ship a Goat described; and this Pirate was kill'd by *Bellerophon*, in a Long-Boat that was call'd *Pegasus*. From the Letters which *Bellerophon* carried to *Jobates*, comes the Proverb *Bellerophon's Letters*: when any one carries Letters, which he imagines are wrote in his Favour, when they are sent to procure his Ruin. And such Letters are generally call'd *the Letters of Uriah*.

Ἰ Βελλεροφόντος γράμματα *Bellerophontis litera*, usitatus dictæ, *Littera Uriah*.



S E C T. VI.

Æ S C U L A P I U S.

M. **W** H Y are you so silent, *Palæophilus*? What employs your Thoughts so long?

P. I was observing, that Bearded old Man that leans upon his jointed Cane, and is adorned with a Crown of Laurel, and encompassed about with Dogs. Pray, Sir, tell me his Name, who he is, and what are his Excellencies.

M. It is *Æsculapius*, the God of the Physicians and Physick, and the Son of *Apollo* by the Nymph

¹ Lucian, in Jove Trag. ² Cicer. 2. leg. Corn. Celsus.

Coronis. He improv'd the Art of *Physick*, which was before little understood; and for that Reason they accounted him a God. ¹ *Apollo* shot the Nymph his Mother, when she was with Child of him, because she admitted the Embraces of another young Man, after he had enjoy'd her. But he repented after he had killed her, and opened her Body, and took out the Child alive, and delivered him to be educated by a Physician, *Chiron*; ² who taught him his own Art; the Youth made so great a Progress in it, that, because he restored Health to the Sick, and Safety to those whose Condition was desperate, he was thought to have a Power of recalling the Dead to Life again. Whereupon *Pluto* the King of Hell, ³ complained to *Jupiter* very much, that his Revenue was diminished, and his Subjects taken from him by the means of *Æsculapius*; and at length by his Perswasion *Jupiter* killed him with a stroke of his Thunder.

He wears a Crown of Laurel, ⁴ because that Tree is Powerful in curing many Diseases; by the Knots in his Staff, is signified the Difficulty of the Study of *Physick*. He hath Dogs painted about him, and Dogs in his Temple; because many believed that he was born of uncertain Parents, and exposed, and afterwards nourish'd by a Bitch. ⁵ Others say, that a Goat which was pursued by a Dog, gave suck to the forsaken Infant: and that the Shepherds saw a *lambent Flame* playing about his Head, which was the Progno-

¹ Homer in hymn. ² Ovid. ³ M. tam. ⁴ Virg. ⁵ Æneid.
⁴ Vide Festum. ⁵ Lactant. de fals. relig. Pausan. in Corinth.
 stication

stification of his future Divinity.¹ After that the *Cyrenians* used to offer a Goat to him in their Sacrifices; either because he was nourished by a Goat, as was said;² or because a Goat is always in a Fever; and therefore a Goat's Constitution is very contrary to Health.³ *Pluto* says, that they used to sacrifice Dunghil-Cocks to him, which is the most vigilant of all Birds; for of all Virtues principally Wakefulness is necessary to a Physician.

P. Where was he particularly worshipped?

M. At *Epidaurus* first,³ where he was born; afterwards at *Rome*, because when he was sent for thither, he deliver'd the City from a dreadful Pestilence. For which reason⁴ a Temple was dedicated to him in an Island in the Mouth of the *Tiber*; where he was worshipp'd under the Form of a great Serpent; for when the *Romans* came to *Epidaurus* to transport the God from thence, a great Serpent entered into their Ship; they believ'd it was *Æsculapius*, and brought it to *Rome* with them. Others tell the Story thus. When the *Romans* were receiv'd by the People of *Epidaurus* with all Kindness, and were carried into the Temple of *Æsculapius*; the Serpent, under whose Image they worshipp'd that God, went voluntarily into the Ship of the *Romans*.

I can tell you nothing of the Children of *Æsculapius*, except their Names. He had two Sons, called *Macbaon* and *Podalirius*, both famous Physicians, who followed *Agamemnon*, the General of the *Grecians* to

¹ Didym. l. 3. apud Nat. Com. ² in Phædone. ³ Livy. l. 45. & l. 10. Flori Epitome l. 11. ⁴ Sueton. in Claud. c. 25.

the *Trojan* War, and were very serviceable amongst the Soldiers. And two Daughters ¹ *Hygiæa* or *Sānitas*, (tho' some think this was not his Daughter, but his Wife) and *Jaso*.

P. Is there nothing remarkable concerning his Master *Chiron*?

M. Since you ask, I will tell you, that he was a *Centaur*, and the Son of *Saturn* and *Phillyra*; for when *Saturn* embraced that Nymph, he suddenly changed himself into a Horse, ² because his Wife *Ops* came in. *Phillyra* was with Child by him, and brought forth a Creature; in its upper Parts like a Man, in his lower Parts like a Horse, and call'd it *Chiron*; who, when he grew up, betook himself into the Woods; and there learning the Virtues of Herbs, he became a most excellent Physician: For his Skill in Physick, and for his other Virtues, which were many, he was appointed Tutor to *Achilles*, and taught *Æsculapius* Physick. At last, when he handled *Hercules's* Arrows, one of them dipp'd in the poisonous Blood of the *Lernaean Hydra* fell upon his Foot; and gave him a Wound that was incurable, and Pains that were intollerable; insomuch that he desired to die, but could not; because he was born of two *Immortal* Parents. Therefore at length the Gods translated him into the *Firmament*, where he now remains, for he became a Constellation call'd *Sagittarius*, which is placed in the *Zodiac*.

¹ *Hygiæa* significat sanitatem, & *Jaso* derivatur ab *ιᾱσαι* sanare. ² *Virg. Georg. l. 3.*



C H A P. VII.

P R O M E T H E U S.

P*Prometheus* the Son of *Japetus*, and the Father of *Deucalion*, was the first, (as we find in History) that form'd a Man out of *Clay*: which he did with such Art and Skill, that *Minerva* was amazed; and proffer'd to procure any thing from Heaven, which would any ways compleat his Works. *Prometheus* answer'd, that he did not know what in Heaven would be useful to him, since he had never seen Heaven. Therefore *Minerva* carry'd him up to Heaven, and shew'd him all that there was to be seen. He observ'd that the Heat of the Sun would be very useful in animating the Men which he had form'd, wherefore he lighted a Stick by the Wheel of the Sun's Chariot, and carry'd it lighted with him to the Earth. This Theft displeas'd *Jupiter* so much, that he sent *Pandora* into the World to *Prometheus* with a Box which was fill'd with all sorts of Evils. But *Prometheus* fearing and suspecting the Matter, refused to accept it, but his Brother *Epimetheus* was not so cautious: For he took it, and opened it, and all the Evils that were in it flew abroad amongst Mankind. When he perceiv'd what he had done, he immediately shut the Box again, and by good fortune hindred *Hope* from flying away,

2 Vide Claud. 4. Panegy. de cons. Hon.

which stuck to the Bottom of the Box, you may remember how sweetly ¹ *Horace* speaks of this Theft of *Prometheus*.

Jupiter punish'd *Prometheus* in this manner: He commanded *Mercury* ² to bind him to the Mountain *Caucasus*: and then he sent an Eagle to him there, which continually gnaw'd his Liver. Yet some say, ³ that he was not punish'd because he stole fire from Heaven, but because he had made Woman, which they say, is the most pernicious Creature in the World.

To this *Nicander* adds another Fable. ⁴ When Mankind had receiv'd the Fire of *Prometheus*, some ungratefully discover'd this Theft to *Jupiter*, who gave them the Gift of perpetual Youth. They put this Gift upon an Ass's Back, that it might be brought to the Earth. The Ass in his Journey was thirsty, and came to a Spring to drink, but a Water-Serpent would not suffer him, unless the

¹ *Audax omnia pe peti*

Gens humana ruit per vetitum nefas.

Audax Japeti genus

ignem fraude mala gentibus intulit.

Post ignem aethera domo

Subduktum, macies & nova sebru.n

Terris incubuit cohors.

Semotique terris tarda necessitas

Leti corripuit viam.

Hor. Carm. l. 1.

No Power the Pride of Mortals can controul;

Prone to new Crimes, by strong Presumption driv'n.

With sacrilegious Hands *Prometheus* stole

Celestial Fire, and bore it down from Heaven.

That fatal Present brought on mortal Race

An Army of Diseases: Death began

With vigour then to mend his halting pace,

And found a more compendious Way to Man.

² *Hesiod*, in *Theogon*. ³ *Menander Poeta*. ⁴ In *Theocrit*,

Ass

As would give him the Burden which he carry'd: The As gave it him, and hence it comes to pass, that when the Serpent is old, he casts his Skin, and seems to grow young again.

Prometheus had been serviceable to *Jupiter*, (for he discover'd to *Jupiter* his Father *Saturn's* Conspiracy, and prevented the Marriage of *Jupiter* and *Thetis*, which he foresaw would be fatal) wherefore *Jupiter* suffer'd *Hercules* to shoot the Eagle, and set *Prometheus* at Liberty.

This perhaps is the Meaning of this Fable; *Prometheus* (whose Name is deriv'd from a Word denoting Foresight and Providence) was a very prudent Person: And because he reduc'd the Men that were before rude and savage, to the Precepts of *Humanity*, he was feign'd from thence, to have made Men out of the Dirt: And because he was diligent in observing the Motions of the Stars from the Mountain *Caucasus*, therefore they said that he was chain'd there. To which they added, that he stole Fire from the Gods, because he invented the way of striking Fire out of the Flint; or was the first that discover'd the Nature of *Lightning*. And lastly, because he applied his Mind to his Study with great Care and Solitude, therefore they imagin'd an Eagle preying upon his Liver continually.

P. You said just now, that he was the Son of *Deucalion*; did you mean him who repair'd the Race of Mankind, which was almost extinct?

M. Yes, I mean the same *Deucalion*. When he reign'd in *Thessaly*, there was so great a Deluge, that

¹ ἀπὸ τῆς προνοίας, id est, Providentia *Pausan.* in *Eliac.* ² *Apollon.* l. 3.

the whole Earth was overflown by it, and all Mankind entirely destroy'd, excepting only *Deucalion*, and *Pyrrha* his Wife; these two were carry'd in a Ship up on the Mountain *Parnassus*; and when the Waters were abated, they consulted the Oracle of *Themis*, to know by what means Mankind should again be restor'd. The Oracle answer'd, that Mankind would be restor'd, if they cast the Bones of their Great Mother behind them. By *Magna Mater*, the Oracle meant the Earth; and by her Bones the Stones. Wherefore casting the Stones behind their Backs, a prodigious Miracle ensu'd, for those Stones that were thrown by *Deucalion* became Men, and those that were thrown by *Pyrrha* became Women. The Occasion of which Fable was this, *Deucalion* and his Wife were very pious, and by the Example of their Lives, and the Sanctity of their Manners, they softened the Men and Women, who before were fierce and hard like Stones, into such Gentleness and Mildness, that they observed the Rules of civil Society, and good Behaviour.

Saxa

Missa viri manibus faciem traxere virorum:

Et de femineo reparata est femina jactu,

Inde genus durum sumus, —

Et documenta damus, qua sumus origine nati. Ov. Met. l. 1.

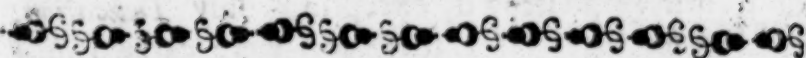
— And of the Stones

Those thrown by Man the Form of Man endue;

And those were Women which the Woman threw.

Hence we, a hardy Race, inur'd to Pain:

Our Actions our Original explain.



C H A P. VIII.

A T L A S.

P. **W**H O is he that sustains the Heavens upon his Shoulders ?

M It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus* ; who was forewarn'd by an Oracle, that he should be almost ruin'd by one of the Sons of *Jupiter*, and therefore resolv'd to give Entertainment to no Stranger at all. At last *Perseus* (who was begotten by *Jupiter*) travelled by chance through *Atlas's* Dominions, and design'd, in civility, to visit him. But the King excluded him the Court ; which Inhumanity provok'd him so much, that putting his Shield which he carried with him, before the Eyes of *Atlas*, and shewing him the Head of *Medusa*, he turned him into the Mountain of his own Name ; which is of so great Height, that it is believed to touch the Heavens. *Virgil* makes mention of him * in the Fourth Book of his *Aeneid*.

¹ Herodotus in Melpomene.

² — — — *Famque volans apicem & latera ardua cernit
Atlantis auri, cælum qui vertice fulcit,
Atlantis cinctum assidue cui nubibus atris
Piniferum caput, & vento pulsatur & imbri.
Nix humeros infusa regit ; tum flumina mento
Præcipitant senis, & glacie riget horrida barba.
Now sees the Top of Atlas, as he flies,
Whose brawny Back supports the starry Skies :*

The Reason why the Poets feigned that *Atlas* sustained the Heavens on his Shoulders was this: *Atlas* was a very famous Astronomer, and the first Person that understood and taught the Doctrine of the Sphere, and on the same Account the Poets tell us that his Daughters were turned into Stars.

P. How many Daughters had he, and what were their Names?

M. By his Wife *Pleione*, ¹ he had seven Daughters, whose Names were *Electra*, *Halcyone*, *Celano*, *Maia*, *Asterope*, *Taygete* and *Merope*, and were called by one common Name *Pleiades*: And by his Wife *Æthra* ² he had seven other Daughters, and their Names were *Ambrosia*, *Endora*, *Pasitoe*, *Coronis*, *Plexauris*, *Pytho* and *Tyche*. These were called by one common Name *Hyades*.

P. Why were these later Daughters called *Hyades*?

M. From ³ a Word which in the Greek Language signifies *to rain*, because when they rise or set, they cause great Rains; and therefore the *Latins* called them ⁴ *Siculæ*, (that is, *Swine*) because the continual Rain that they cause makes the Roads so muddy, that they seem to delight in Dirt, like

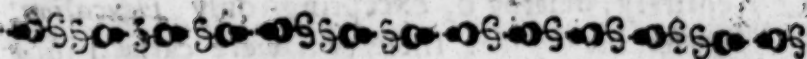
Atlas, whose Head with Pine Forests crown'd,
Is beaten by the Winds, with foggy Vapours bound.
Snows hide his Shoulders; from beneath his Chia
The Founts of rolling Streams their Race begin.

¹ Ovid Fastorum 5. ² Aratus in Astron. ³ ἀπὸ τοῦ ὕειν, id est, pluere.

Navita quas *Hyades* *Græci* ab imbre vocat.

From R. in the S. l. ors call them *Hydes*.

⁴ *Siculæ* quemadmodum eas *Græci* vocant *ſas*, id est fues. Aul. Gell. l. 13. c. 9.



C H A P. VIII.

A T L A S.

P. **W**H O is he that sustains the Heavens upon his Shoulders ?

M It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus* ; who was forewarn'd by an Oracle, that he should be almost ruin'd by one of the Sons of *Jupiter*, and therefore resolv'd to give Entertainment to no Stranger at all. At last *Perseus* (who was begotten by *Jupiter*) travelled by chance through *Atlas's* Dominions, and design'd, in civility, to visit him. But the King excluded him the Court ; which Inhumanity provok'd him so much, that putting his Shield which he carried with him, before the Eyes of *Atlas*, and shewing him the Head of *Medusa*, he turned him into the Mountain of his own Name ; which is of so great Height, that it is believed to touch the Heavens. *Virgil* makes mention of him * in the Fourth Book of his *Aeneid*.

* Herodotus in Melpomene.

2 ——— *Jamque volans apicem & latera ardua cernit
Atlantis auri, cælum qui vertice fulcit,
Atlantis cinctum assidue cui nubibus atris
Piniferum caput, & ventis pulsatur & imbri.
Nix humeros infusa regit ; tum flumina mento
Præcipitant senis, & glacie riget horrida barba.
Now sees the Top of Atlas, as he flies,
Whose brawny Back supports the starry Skies :*

The Reason why the Poets feigned that *Atlas* sustained the Heavens on his Shoulders was this: *Atlas* was a very famous Astronomer, and the first Person that understood and taught the Doctrine of the Sphere, and on the same Account the Poets tell us that his Daughters were turned into Stars.

P. How many Daughters had he, and what were their Names?

M. By his Wife *Pleione*, ¹ he had seven Daughters, whose Names were *Electra*, *Halcyone*, *Celæno*, *Maia*, *Asterope*, *Taygete* and *Merope*, and were called by one common Name *Pleiades*: And by his Wife *Æthra* ² he had seven other Daughters, and their Names were *Ambrosia*, *Endora*, *Pasitoe*, *Coronis*, *Plexauris*, *Pytho* and *Tyche*. These were called by one common Name *Hyades*.

P. Why were these later Daughters called *Hyades*?

M. From ³ a Word which in the Greek Language signifies *to rain*, because when they rise or set, they cause great Rains; and therefore the *Latins* called them ⁴ *Suculæ*, (that is, *Swine*) because the continual Rain that they cause makes the Roads so muddy, that they seem to delight in Dirt, like

Atlas, whose Head with Piny Forests crown'd,
Is beaten by the Winds, with foggy Vapours bound.
Snows hide his Shoulders; from beneath his Chia
The Founts of rolling Streams their Race begin.

¹ Ovid Fastorum 5. ² Aratus in Astron. ³ ἀπὸ τοῦ ἕειν, id est, pluere.

Navita quas *Hyades* *Græci* ab imbre vocat.

From Rain the *Salors* call them *Hyades*.

⁴ *Suculæ* quemadmodum eas *Græci* vocant *ſas*, id est *fues*. Aul. Gell. l. 13. c. 9.

Swine. ¹ Others derive their Name from *Hyas* their Brother, who was devour'd by a Lion; his Sisters were so immoderately afflicted and grieved at his Death, that *Jupiter*, in compassion, changed them into seven Stars, which appear in the Head of *Taurus*. And they are justly called *Hyades*, ² because Showers of Tears flow from their Eyes to this Day.

P. Why were the Daughters first mentioned call'd *Pleiades*?

M. Their Name is derived from a *Greek* Word signifying ³ *Sailing*. For when these Stars arise, they portend good Weather to Navigators. Because they rise in ⁴ the Spring-time the *Romans* call them *Vergiliæ*: Altho' others think that they are called *Pleiades*, ⁵ from their Number, because they never appear single, but all together, except *Merope*, who is scarce ever seen, for she is asham'd that she married *Sisyphus* a mortal Man, when all the rest of the Sisters married Gods. ⁶ Others call this obscure Star *Electra*, because she held her Hand before her Eyes, and would not look upon the Destruction of *Troy*. As the *Hyades* were placed among the Stars, because they bewailed immoderately the Death of their Brother *Hyas*, so the *Pleiades* were translated into Heaven, because they incessantly lamented the hard Fate of their Father *Atlas*, who was converted

¹ Euripid. in *Jove*. ² Hesiodus in *Theogonia*. ³ ὁπὸ τῷ πλεῖν a navigando, commodum enim tempus navigationi ostendunt. ⁴ Vergiliæ dictæ a verno tempore quod exoritur. ⁵ Quasi πλείονες, hoc est plures, quod nunquam singulæ app. rean, sed omnes simul. ⁶ Ovid. *Fast.* 4.

into a Mountain. But let us speak a little about their Uncle *Hesperus*.

Hesperus was the Brother of *Atlas*, and because he liv'd some Time in *Italy*, that Country was called antiently *Hesperia* from him. He frequently went up to the Top of Mount *Atlas* to view the Stars: At last he went up, and came down from the Mountain no more. This made the People imagine that he was carried up into Heaven, whereupon they worshipp'd him as a God; and called a very bright Star from his Name, *Hesperus*, *Hesper*, *Hesperugo*, *Vesper* and *Vesperugo*, which is called the Evening Star, when it sets after the Sun: But when it rises before the Sun, it is call'd [Phosphorus] or *Lucifer*; that is, the Morning Star. Farther, this *Hesperus* had three Daughters, *Egle*, *Arethusa* and *Hesperethusa*; who in general were call'd the *Hesperides*. And it is said that in their Gardens, Trees were planted that bore Golden Fruit, these Trees were guarded by a watchful Dragon, which *Hercules* kill'd, and carried away the Golden Apples. Hence the Phrase ¹ to give some of the Apples of the *Hesperides*, that is, to give a great and splendid Gift.

¹ μήλα ἑσπερίδων δωρεῖσθαι, id est, Mala Hesperidum largiri.



C H A P. IX.

ORPHEUS *and* AMPHION.

YOU see these two are drawn in the same manner, and almost in the same Colours; because they both excelled in the same Art, namely in Musick, in which they were so skillful, that by playing on the Harp they moved not only Men, but Beasts, and the very Stones themselves.

Orpheus, the Son of *Apollo* by *Calliope* the *Muse*, with the *Harp* that he receiv'd from his Father, play'd and sang so sweetly, that he tamed wild Beasts, stay'd the Course of Rivers, and made whole Woods follow him. He descended with the same *Harp* into *Hell*, to recover, from *Pluto* and *Proserpine*, his Wife *Eurydice*, who had been killed by a Serpent, when she fled from the Violence of *Aristaeus*. And here he so charmed both the King and Queen with the Sweetness of his Musick, that they permitted his Wife to return to Life again, upon this Condition, that he should not look upon her till they were both arrived upon the Earth; but so impatient and eager was the Love of *Orpheus*, that he could not perform the Condition, wherefore she was taken back into *Hell* again. Hereupon *Orpheus* resolv'd for the future to live a Widower; and with his Example alienated the Minds of many others from the Love of

1 *Apoll.* l. 1. *Argo*.

Women; this so provoked the *Mænides* and *Bacchæ*, that they tore him in pieces; tho' others give another Reason of his Death, which is this, the Women, by the Instigation of *Venus*, were so inflamed with the Love of him, that striving to run into his Embraces, and quarrelling with one another which should have him, they tore him in pieces. His Bones were afterwards gather'd by the *Muses*, and repos'd in a Sepulchre, not without Tears. And his *Harp* was made the Constellation *Lyra*.

Amphion was the Son of *Jupiter* by *Antiope*. He receiv'd his *Harp* or *Lute* from *Mercury*; and with the Sound thereof moved the Stones so regularly, that they compos'd the Walls of the City of *Thebes*.

The Occasion of which Fables was this, *Orpheus* and *Amphion* were both Men so eloquent, that they persuad'd those who liv'd a wild and savage Life before, to embrace the Rules and Manners of Civil Society.

Arion is a proper Companion for those two Musicians; and I admire that his Image is not in this Place. For he was a *Lyrick* Poet of *Metbymna* in the Island of *Lesbos*, he gain'd immense Riches by his Art. ² When he was travelling from *Lesbos* into *Italy*, his Companions assaulted him to rob him of his Wealth; he intreated the Seamen to

¹ *Dictus & Amphion, Thebana conditor urbis,
Saxa movere sono testudinis, & prece blanda
Ducere quo vellet.* Hor. de Arte Poet.

Amphion too, as Story goes, could call
Obedient Stones to make the *Theban* Wall.
He led 'em as he pleas'd, the Rocks obey'd,
And danc'd in order to the Tunes he play'd,

² *Pauf. in Bæotic.*

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suffer him to play on his Harp before they cast him into the Sea: ¹ He play'd sweetly, and then threw himself into the Sea, where a *Dolphin*, drawn thither by the Sweetness of his Musick, received him on his Back, ² and carry'd him to *Tenedos*. The *Dolphin* for this Kindness was carry'd into Heaven, and made a Constellation.

¹ Herodotus in Clio.

² *Ille sedet, citharamque tenet, pretiumque vebendi
Cantat, & aequoreas carmine mulcet aquas.* Ov. Fast. 2.
He on his crouching Back sits all at Ease
With Harp in Hand, by which he calms the Seas,
And for his Passage with a Song he pays.



CHAP. X.
ACHILLES.

Achilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Stygian Waters* when he was an Infant; which made his whole Body ever after invulnerable, excepting that part of his Foot, by which he was held when he was washed. Others say, that *Thetis* hid him in the Night under a Fire, ¹ after she had anointed him in the Day with *Ambrosia*; whence at first he was call'd *Pyrisous*, because he escap'd safe from the Fire; and afterwards *Achilles*, ² because he had but one Lip, for he licked the *Ambrosia* from his other Lip, so that the Fire had Power to burn it off. Others again report,

¹ Apoll. 4. Argon. ² ab α non & χεῖλος labrum; quasi sine labro.

¹ that

that he was brought up by *Chiron* the Centaur; and fed, instead of Milk, with the Entrails of Lions, and the Marrow of Boars and Bears; so that by that means he received an immense greatness of Soul, and mighty strength of Body: And from him, those who greatly excell'd in strength were called *Achilles*; and an Argument is call'd *Achilleum*, when no Objection can weaken or disprove it.

Thetis, his Mother, had heard from an Oracle, that he should be killed in the Expedition against *Troy*. On the other hand, *Calchas* the Diviner had declared, that *Troy* could not be taken without him. By the cunning of *Ulysses* he was forced to go: For when his Mother *Thetis* hid him in a Boarding-School (in *Gynæceo*) in the Island *Scyros* (one of the *Cyclades*) in the Habit of a Virgin among the Daughters of King *Lycomedes*, *Ulysses* discovered the Trick, for he went thither in the Disguise of a Merchant, and brought with him several Goods to sell: The King's Daughters, as is the Temper of Women, began to view and handle curiously the Bracelets, the Glasses, the Necklaces, and such like Womens Ornaments. But *Achilles* on the contrary laid hold of the Targets, and fitted the Helmets to his Head, and brandished the Swords, and placed them to his side: Thus *Ulysses* plainly discovered *Achilles* from the Virgins, and compell'd him to go to the War; after that *Vulcan*, by *Thetis's* Entreaty had given him impenetrable Armour. *Achilles* at *Troy* killed

¹ Apoll. l. 3. Euripid. in Iphig. ² Gell. l. 2. c. 11.

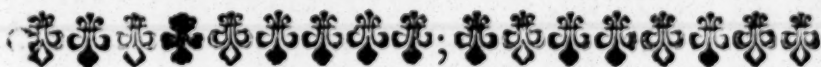
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Hector, the Son of *Priamus* ; and was killed himself by *Paris*, by a Trick of *Polyxena*.

• And all the Nymphs and the Muses are said to have lamented his Death.

This *Polyxena* was the Daughter of *Priamus*, King of *Troy* ; a Virgin of extraordinary Beauty ; *Achilles* by chance saw her upon the Walls of the City, and fell in Love with her, and desired to marry her, *Priamus* consented ; they met in the Temple of *Apollo* to solemnize the Marriage ; where *Paris*, the Brother of *Hector*, coming in privately, and lurking behind *Apollo's* Image, shot *Achilles* suddenly with an Arrow, in that part of his Foot in which only he was vulnerable. After this *Troy* was taken, and the Ghost of *Achilles* demanded Satisfaction for the Murder, and the *Grecians* appeased him by offering the Blood of *Polyxena*.

• Lycophron. in Alexand.



C H A P. XI.

U L Y S S E S.

U*lysses* was so named, because when his Mother was travelling, as some say in the Island *Ithaca*, as others say in *Baotia* ; she fell down in the Road, and brought him into the World. He

• Græce Ὀδυσσεύς ab ὁδὸς via : quod in ipsa via ejus mater faciens Uplia illum pepererit. Vide Nat. Com. & Homerum in Odyss.

was

was the Son of *Laertes* and *Anticlea*. His Wife was *Penelope*, a Lady highly fam'd for her Prudence and Virtue. He was unwilling that the *Trojan* War should part him and his dear Wife, wherefore to avoid the Expedition, he pretended to be mad, joyning different Beasts to the same Plough, and sowing the Furrows with Salt. But this Pretence was detected by *Palamides*, who threw his Infant-Son into the Furrow whilst *Ulysses* was plowing, to see whether *Ulysses* would suffer the Ploughshare to wound him or no. When he came where his Son lay, he turned the Plough another way, for fear lest he should hurt him: And from hence he discover'd that he was not a Madman, and compelled him to go to the War: Where he was mighty serviceable to the *Grecians*: For he was almost the sole Occasion of taking the Town; since he removed the fatal Obstacles which hindred it from being taken. For he brought *Achilles* (as I said) to the War, out of his Retreat, He obtained the Arrows of *Hercules* from *Philoctetes*, and brought them also against *Troy*. He brought away the Ashes of *Laomedon*, which were preserved upon the Gate *Scaea* in *Troy*. He stole the *Palladium* from the same City. He killed *Rhesus* King of *Thrace*, and took his Horses, before they had tasted the Water of the River *Xanthus*. In which things the Destiny of *Troy* was wrapped up. For if the *Trojans* had preserved them, the Town could never have been conquer'd.

Afterwards he contended with *Ajax*, (the Son of *Telamon* and *Hesione*, who was the stoutest of all the *Grecians*, except *Achilles*) before Judges, for the Arms of *Achilles*. The Judges were persuaded by

by the Eloquence of *Ulysses*, and gave Sentence in his Favour, and assign'd the Arms to him. This Disappointment made *Ajax* mad, whereupon he kill'd himself, and his Blood was turned into the *Violet*.

When *Ulysses* departed from *Troy* to return home, he sailed backwards and forwards twenty Years; for contrary Winds, and ill Weather hinder'd him from coming home. In which time. 1. He put out the Eye of *Polyphemus* with a Fire-brand; and sailing from thence to *Aolia*, he obtained from *Aeolus* all the Winds which were contrary to him, and put them into leathern Bags. His Companions, believing that the Bags were filled with Money, and not with Wind, intended to rob him; wherefore when they came almost to *Ithaca*, they untied the Bags, and the Winds gushed out, and blew him back to *Aolia* again. 2. When *Circe* had turned his Companions into Beasts, he first fortified himself against her Charms, with the Antidote that *Mercury* had given him, and then ran into her Cave with his Sword drawn, and forc'd her to restore to his Companions their former Shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into Hell, to know his future Fortune from the Prophet *Tiresias*. 4. When he sail'd to the Islands of the *Syrens*, he stopp'd the Ears of his Companions, and bound himself with strong Ropes to the Ship's Mast; whereby he avoided the dangerous Snares into which by their charming Voice, they led Men. And lastly, after his Ship was broken

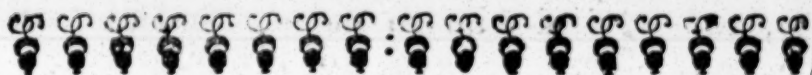
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and wrecked by the Waves, he escap'd by swimming, and came naked and alone to the Port of *Phaeacia*, where *Nausicaa*, the Daughter of King *Alcinous*, found him hid among the young Trees, and entertained him civilly; and when his Companions were found, and his Ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advised him to put on the Habit of a Beggar. Then he went to his Neat-herds, where he found his Son *Telemachus*; and from thence he went home in Disguise. Where, after he had received several Affronts from the Wooers of *Penelope*, by the Assistance of the Neat-herds, and his Son to whom he discovered himself, he set upon them and killed them every one: And then received his *Penelope*.

Penelope, the Daughter of *Icarus*, was a rare and perfect Example of Chastity. For tho' it was generally thought that her Husband *Ulysses* was dead, since he had been absent from her twenty Years: Nevertheless, neither the Desires of her Parents, nor the Sollicitations of her Lovers, could prevail with her to marry another Man, and to violate those Promises of Constancy which she gave to her Husband when he departed. For when many Noblemen courted her, and even threatned her with Ruin, unless she declared which of them should marry her; she desired that the Choice might be deferr'd till she had finished that Needle Work, about which she was then employ'd. But undoing by Night what she had worked by Day, she delay'd them till *Ulysses* returned and kill'd them all. Hence came the Proverb *to weave Penelope's Web*; that is,
to

to labour in vain; when one Hand destroys what the other has wrought.

¹ *Penelopes telam texere*, id est, inanem operam sumere.
Vid. Erasmi. Adag.



C H A P. XII.

O R I O N.

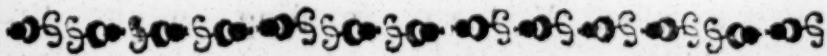
P. **W**HAT was the *Birth* of *Orion*?

M. Modesty will hardly let me tell you. However I will conceal nothing from you. They say that he was born from the Urine of *Jupiter*, *Neptune*, and *Mercury*. For when they travell'd together, they were benighted, and forced to lodge in a poor Man's Cottage whose Name was *Hircus*. He entertained them as handsomely as the Meanness of his Condition would suffer: Their Entertainment pleased them so, that they promised to grant whatever he asked. He said, that he had promised his Wife, when she died, never to marry again; and yet, that he extremely desired to have a Son. This pious Desire pleased the Gods, and they consented to his Request; and moistned the Hide of an Ox (with which they were entertained) with their *Urine*, commanding him to bury it ten Months: After he digg'd it up, and found in it a new born Child, which, from this Occasion, he call'd *Urion* or *Orion*.

Orion,

Orion, when young, was a constant Companion of *Diana*. But because his Love to the Goddess exceeded the bounds of Modesty, or because, as some say, he extolled the strength of his own Body very undecently, and boasted, that he could out-run and subdue the wildest and fiercest Beasts; this Arrogance grievously displeased the *Earth*; wherefore she sent a Scorpion which kill'd him. He was afterwards carried to the Heavens, and there made a *Constellation*; which is thought to predict foul Weather when it does not appear, and fair when it is visible; whence the Poets call him *tempestuous* or *stormy Orion*.

r *Nimboſus Orion*, Virg. *Æn.* nam *ὀέτω* ſignificat *turbo, moveo*, unde etiam ipſe nomen ſumptiſſe a nonnullis judicatur.



CHAP. XIII.

OSIRIS, APIS, and SERAPIS.

THESE are three different Names of one and the same God; therefore they are not to be separated in our Discourse.

Osiris was the Son of *Jupiter*, by *Niobe* the Daughter of *Phoroneus*. He was King of the *Argives* many Years. But he was stirred up, by the Desire of Glory, to leave his Kingdom to his Brother *Aegialus*, wherefore he sailed into *Aegypt*, to seek a new Name, and new Kingdoms there.

The

The *Egyptians* were not so much overcome by his Arms, as obliged to him by his Courtesies and great Kindnesses towards them. After which he married *Io*, the Daughter of *Inachus*, whom *Jupiter* formerly turn'd into a Cow, as we said above: But when by her Distraction she was driven into *Egypt*, her former Shape was again restor'd, and she married *Osiris*, and instructed the *Egyptians* in Letters. Wherefore both she and her Husband attained to Divine Honours, and were thought immortal by that People. But *Osiris* shew'd that he was mortal, for he was kill'd by his Brother *Typhon*: *Io* (afterwards call'd *Isis*) sought him a great while; and when she had found him at last in a Chest, she laid him in a Monument in an Island near to *Memphis*, which Island is encompassed by that sad and fatal Lake, the *Styx*. And because when she sought him she had used Dogs, who by their excellent Virtue of Smelling, might discover where he was hid; thence the ancient Custom came, ¹ that Dogs went first in an anniversary Procession in honour of *Isis*. And the People carefully and religiously worshiped a God with a Dog's Head, call'd *Anubis*; which God the Poets commonly call, ² *Barker*, a God half a Dog, ³ a Dog half a Man. He is also call'd ⁴ *Hermionubis*; because his Sagacity is so great, that some think him to be the same with *Mercury*. But let us return to *Osiris* and *Isis*.

¹ Ex Gyr. Syntagm. 9. ² Latratorem, semicanem Deum. Virg. Æn. 8. ³ Semihominem canem. Ovid. Metam. 9. Lucan. seduli. ⁴ Plut. in Osiride Serv. in Æn. 8.

After the Body of *Osiris* was interr'd, there appear'd to the *Egyptians* a stately beautiful *Ox*: The *Egyptians* thought that it was *Osiris*, wherefore they worshiped it, and call'd it *Apis*, which in the *Egyptian* Language signifies an *Ox*. But because his Body, after his Death, was found shut up in a *Chest*; he was afterwards from thence called *Sorapis*, and by the change of a Letter *Serapis*; as we shall see more clearly and particularly by and by, when I have observ'd that *Plutarch* says, that *Osiris* was thought to be the *Sun*; his Name comes from *Os*, which in the *Egyptian* Language signifies *Much*, and *Iris* an *Eye*, and his Image was a *Sceptre*, in the top of which was plac'd an *Eye*. So that *Osiris* signifies the same as πολυόφθαλμος [Polyophthalmos] many ey'd, which agrees very well to the *Sun*, who seems to have so many *Eyes*, as he hath *Rays*, by which he sees, and makes all things visible.

Some say that *Isis* is *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*; for she is painted sometimes-horned, as the *Moon* appears in the increase, and wears black Garments; because the *Moon* shines in the *Night*. In her Right-hand she held a *Cymbal*, in her left a *Bucket*. Her Head was crown'd with the Feathers of a *Vulture*; for among the *Egyptians* that Bird is sacred to *Juno*. And therefore they adorned the Tops of their Porches with the Feathers of a *Vulture*. The Priests of *Isis*,

1 σοεὺς significat arcam, in qua inventum est illius corpus inclusum. 2 κρησφόρος, id est, cornigera effingebatur, ad Lunæ crescentis similitudinem, & μελανόστολος, nigris vestibus induta, quod Luna luceat in Tenebris. Vide Servium. Æn. 8.

called after her own Name *Isiaci*, ¹ abstained from the Flesh of *Swine* and *Sheep*; they used no ² *Salt* to their Meat, lest they should violate their Chastity. ³ They shav'd their *Heads*, ⁴ they wore *Paper Shoes*, and a ⁵ *Linnen Vest*, because *Isis* first taught the Use of *Flax*; from whence she is call'd ⁶ *Linigera*, and also ⁷ *Inachis*, from *Inachus* her Father. By the Name of *Isis* is usually understood *Wisdom*. And accordingly, ⁸ upon the Pavement of the Temple there was this Inscription; *I am every thing that hath been, and is, and shall be, nor hath any mortal open'd my Veil.*

By the means of this *Isis*; ⁹ *Iphis*, a young Virgin of *Crete*, the Daughter of *Lygdus* and *Teletbusa*, was chang'd into a Man. For when *Lygdus* went a Journey, he commanded his Wife, who was then big with Child, if she brought a Daughter, that she should not educate her, but leave her expos'd in the Fields, to perish by want. *Teletbusa* brought forth indeed a Daughter, but was very unwilling to lose her Child; therefore she dress'd it in a Boy's Habit, and called it *Iphis*, which is a common Name to Boys and Girls. The Father returned from his Journey, and believed both his Wife and his Daughter, who personated a Son: And as soon as she was marriageable, her Father, who still thought that

¹ Ælian. lib. de anim. Herodot. l. 2. ² Plut. symp. 5. c. 10. ³ Coel. Rhodigin. 5. l. 12. ⁴ Herodot. l. 1. ⁵ Claud. 4. Hon. conf. ⁶ Ovid. de Ponto El. 1. ⁷ Propert. l. 1. & 2. ⁸ Ἐγὼ εἰμι πᾶν τὸ γεγονός κ' ὄν κ' ἐσόμενον κ' τὸ ἐμὸν πᾶσι τοῖς θνητοῖς ἀπεκάλυψεν. Ego sum quicquid fuit, est, erit; et meum quicquam mortalium Peplum rexit. Plut. in Isis, 9. Ovid. Metam. l. 9.

she was a Man, married her to the beautiful *Jant'he*. They went to the Temple to celebrate the Marriage. The Mother was mightily concerned, and as they were going, she begg'd the favourable Assistance of *Isis*, who heard her Prayers, and changed the Virgin *Ip'tis* into a most beautiful young Man. Now let us come to *Serapis* and *Apis* again.

Tho' *Serapis*, of whose Name we gave the *Ety-mology* before, was the God of the *Egyptians*, yet he was worshiped at *Greece*,¹ and especially at *Athens*,² and also at *Rome*. Amongst different Nations he had different Names; for he was called sometimes³ *Jupiter Ammon*, sometimes *Pluto*, *Bacchus*, *Æsculapius*, and sometimes *Osiris*. His Name was reckoned abominable by the *Grecians*;⁴ for all Names of seven Letters *ἑπτάγραμματα* [*Heptagrammata*] are by them esteemed infamous. Some say that *Ptolemy* the Son of *Lagus*, procur'd the *Effigies* of him at *Pontus*, from the King of *Sinope*, and dedicated a magnificent Temple to him at *Alexandria*. *Eusebius* calls him the *Prince of evil Demons*; a *Flasket* was plac'd⁶ upon his Head; and near him lay a Creature with three Heads; a Dog's on the right-side, a Wolf's on the left-side, and a Lion's Head in the middle. A Snake with his Fold encompassed them, whose Head hung down unto the God's Right-hand, with which he bridled the terrible Monster. There was besides, in almost all the Temples where *Serapis* and *Isis* were worshiped, an Image

¹ Pausan. in Attic. ² Publ. victor. ³ Tacitus l. 29. Plur. de Orite. ⁴ Porphyrius. ⁵ Præp. Evangelica. lib. 4. ⁶ Macrobi. in Saturnal.

which pressed its Lip with its Finger. *Varro* says that the Meaning of this was, that no one should dare to say that these Gods had been Men formerly; and the Laws inflicted Death upon him who said that *Serapis* was once a mortal Man.

Apis, of whom we spake something above, ¹ was King of the *Argivi*, and being transported from thence into *Egypt*, he became *Serapis*, or the greatest of all the Gods of *Egypt*. After the Death of *Serapis*, the *Ox*, that we mentioned a little before, succeeded in his Place. ² *Pliny* describes the Form and Quality of this *Ox* thus: An *Ox* (says he) in *Egypt* is worship'd as a God. They call him *Apis*. He is thus marked, there is a white shining Spot upon his Right Side, *Horns* like the *Moon* in its Increase, and a *Node* under his Tongue, which they call *Cantharus*. His Body, ³ says *Herodotus*, was all black: In his Forehead he had a white square shining Figure; the Effigies of an Eagle, in his Back; and besides that *Cantharus* in his Mouth, he had Hair of two sorts in his Tail. But *Pliny* goes on; If he lives beyond an appointed Period of Time, they drown him in the Priest's Fountain; then the Priests shave their Heads, and mourn and lament, and seek another to substitute in his Room. When they have found one, he is brought by the Priests to Memphis. He hath two Chapels, which they call Chambers, which are the Oracles of the People. In one of which he foretells Good, in the other Ill. He gives Answers in private, and takes

¹ *August. de Civitate Dei. lib. 18.* ² *Plin. Histor. Nat. l. 8. c. 40.* ³ *Herodotus l. b. 2.*

Meat from them that consult him. He refused Meat from the *Hand* of Germanicus Cæsar, who died not long after. He acts, for the most part, in secret: But when he pleases to appear publickly, the Officers go before and clear the Way; and a Flock of Boys attend him, singing Verses to his Honour. He seems to understand Things, and to expect Worship. Once a Year a Cow is shown to him; who hath her Mark (tho' different from his;) and this Cow is always both found and killed the same Day. So far Pliny. To which Ælian adds, That the Cow that conceives Apis, conceives him not by a Bull, but by Lightning. Cambyses, King of Assyria, gave no Credit to these Trifles; and struck Apis in the Thigh with his Sword, to shew, by the Wound's bleeding, that he was no God. But his Sacrilege did not pass (as they pretend) unpunish'd.

1 Epiphan. ap. Syr.





A N

APPENDIX

*Concerning the GODDESSES
that make the GODS.*



HOSE Goddesses, (whose Images are small, and all painted in one Picture) are the *Virtues*; by whose Favour, not only the *Dii Adscriptitii*, but all the other Gods besides, were advanced to Heaven, and honoured with the utmost Veneration. You see some *Vices* amongst them, (for they had Altars dedicated to them too) which, like Shades, increase the Lustre of the *Virtues*; whose Brightness is doubled by the reflexion of the Colours. To both of them there are adjoining some Gods, either favouring or opposing them. I shall say something briefly, according to my Design, of them.

C H A P.



CHAP. I.

SECT. I.

The *Virtues* which are *Goddeffes*, and *Good Deities*.

THE *Antients* not only worshiped the several *Species of Virtues*, but also *Virtue* her self as a *Goddeff*. Therefore first of her, and then of the others.

SECT. II. *Virtue and Honour.*

Virtue derives her Name from *Vir*, because *Virtue* is the most manly *Ornament*. ¹ She was esteemed a *Goddeff*, ² and worshiped in the Habit of an elderly *Matron*, sitting upon a square *Stone*. ³ *M. Marcellus* dedicated a *Temple* to her; and hard by placed another that was dedicated to *Honour*: The *Temple of Virtue* was the *Passage* to the *Temple of Honour*; by which was signified, that by *Virtue* alone true *Honour* is attained. The *Priests* sacrificed to *Honour* with bare *Heads*, and we usually uncover our *Heads*, when we see honourable and worthy *Men*; and since *Honour* it self is valuable and estimable, it is no Wonder if such *Respect* is shewn in celebrating its *Sacrifices*.

¹ *Ciceronis Quæst. Tusc. 2.* ² *August. 4. de Civitate Dei. c. 20.* ³ *Liv. 1. 2.*

S E C T. III. *Faith.*

F*ides*, had a Temple at *Rome*, near the *Capitol*, which ¹ *Numa Pompilius* (as it is said) first consecrated to her, ² Her Sacrifices were performed without Slaughter or Blood spilt. The *Heads* and *Hands* of the Priests were covered with a white Cloath when they sacrificed, because *Faith* ought to be close and secret. *Virgil* calls her *Cana* ³ *Fides*; either from the *Candor* of the *Mind*, from whence *Fidelity* proceeds; or because *Faith* is chiefly observed by aged Persons. The Symbol of this Goddess was a white Dog, which is a faithful Creature. ⁴ Another Symbol of her was two Hands joined; or two young Ladies shaking Hands. For, ⁵ By giving the Right-hand they engaged their Faith for their future Friendship.

¹ Cicero de Officiis. ² Dion. Halicarn. l. 2. ³ Servius in l. & 8. *Æneid*. ⁴ Statius l. Thebaid. ⁵ *Dextra data fidem futuræ amicitiae sanciebant.* Liv. l. 21.

S E C T. IV. *Hope.*

H*OPE* had a Temple at *Rome*, in the *Herb-Market*, which was unfortunately burnt down with Lightning. ¹ *Giraldus* says, that he hath seen her Effigies in a Golden Coin of the Emperor *Adrian*. She was described in the Form of a Woman standing, her Left-hand lightly held up the Skirts of her Garments she lean'd on her Elbow,

¹ *Syntagm.* l. 1.

and in her Right-hand held a Plate on which was placed a *Ciborium* (a sort of a Cup) fashioned to the Likeness of a Flower, with this Inscription, *S P E S, P. R. The Hope of the People of Rome.* We have already related in what manner *Hope* was left and preserved in the Bottom of *Pandora's Box*.

S E C T. V. *Justice.*

J*ustice* was described like a Virgin with a piercing stedfast Eye; a severe Brow; her Aspect awful, noble and venerable. Amongst the *Egyptians*, *Alexander* says, that she has no *Head*; and that her Left-hand was stretched forth and open. The *Greeks* call her *Astræa*, as was said before.

S E C T. VI. *Piety.*

A*tilius*, the *Duumvir*, dedicated a Chappel to this Goddess at *Rome*, in the place where that Woman lived, who fed her Mother in the Prison with the Milk of her Breasts. The Story is this: 'The Mother was punished with Imprisonment; her Daughter, who was an ordinary Woman, then gave suck; she came to the Prison frequently, and the Goaler always searched her, to see that she carried no Food to her Mother: At last she was found giving suck to her Mother with her Breasts. This extraordinary Piety of the Daughter gained the Mother's Freedom; and they both were afterwards maintained at the publick Charge, while they lived; and the Place was consecrated to the Goddess

1 *Plin. Hist. Nat* l. 7. c. 36.

Piety. There is a like Example in ¹ the *Grecian* History of a certain Woman, who by her Breasts nourish'd *Cymon*, her aged Father, who was imprison'd; and supported him with her own Milk.

¹ Val. Max. lib. 3.

S E C T. VII. *Mercy.*

THE *Athenians* erected an Altar to *Misericordia, Mercy*; ¹ where was first established an *Asylum* (a Place of common Refuge to the Miserable and Unfortunate:) It was not lawful to force any from thence. When *Hercules* died, ² his *Kindred* fear'd some Mischief from those whom he had afflicted; wherefore they erected an *Asylum*, or Temple of *Mercy*, at *Athens*.

¹ Pausan. in Attic. ² Serv. in 8. *Æneid*.

S E C T. VIII. *Clemency.*

Nothing memorable occurs concerning this *Goddeß*, unless that there was a Temple erected to *Clementia Cæsaris*, the *Clemency* of *Cæsar*, as we read in ¹ *Plutarch*.

¹ In vita *Cæsar*is.

S E C T. IX. *Chastity.*

TWO Temples at *Rome* were dedicated to *Chastity*; the one to *Pudicitia Patricia*, which stood in the Ox-market; the other to *Pudicitia Plebeia*, built by *Virginia* the Daughter of *Aulus*: For when she, who was born of a *Patrician* Family,

ly, ¹ had marry'd a *Plebeian*: The noble Ladies were mightily incensed, and banish'd her from their Sacrifices, and would not suffer her to enter into the Temple of *Pudicitia*, into which *Senatorial* Families were only permitted Entrance. A Quarrel arose hereupon amongst the Women, and a great Breach was made between them: Hereupon *Virginia* strove, by some extraordinary Action, to blot out the Disgrace which she had receiv'd; and therefore she built a Chappel in the long Street where she liv'd, and adorn'd it with an Altar; to which she invited the *Plebeian Matrons*, and complaining to them that the Ladies of Quality had used her so barbarously; *I dedicate*, says she; *this Altar to Pudicitia Plebeia*; and desire of you that you will as much adore Chastity as the Men do Honour; that this Altar may be followed by purer and more chaste *Votaries* than the Altar of *Pudicitia Patricia*, if it be possible: Both these Altars were revered almost with the same Rites, and no Matron but of an approved Chastity, and who had been married but once, had leave to sacrifice here. It is besides said in History, that the Women who were contented with one Marriage, were usually rewarded with ² a Crown of Chastity.

¹ Liv. l. 10. ² Corona pudicitiae. Val. Max. l. 2. de institutis.

S E C T. X. Truth.

TTruth, the Mother of Virtue, ¹ is painted in Garments as white as Snow; her Looks are Serene, Pleasant, Courteous, Chearful, and yet

¹ Philost. in Heroic. & Amp.

Modest;

Modest; she is the Pledge of all Honesty, Bulwark of Honour, the Light and Joy of human Society. ¹ She is commonly accounted the Daughter of *Time* and *Saturn*; because *Truth* is discover'd in the Course of *Time*: But *Democritus* feigns, that she lies hid in the Bottom of a Well.

¹ Plut. in quest.

S E C T. XI. *Mens.*

GOOD Sense, or *Understanding*, (*Mens*) was made a Goddess by the Romans, ¹ that they might obtain a *sound Mind*. ² An Altar was built to her in the *Capitol* by *M. Æmilius*. ³ The *Prætor*, *Attilius*, vow'd to build a Chappel to her; which he perform'd when he was upon that account created *Duumvir*.

¹ Aug. l. 2. cap. 21. ² Cicer, 2. de Nat. Deorum.

³ Liv. 22. & 23.

S E C T. XII. *Concord.*

WE find by ¹ the concurrent Testimony of many, that the Goddess *Concordia* had many Altars at several Times, dedicated to her; especially she was worshiped by the antient Romans. Her Image held a Bowl in her Right-hand, and a *Horn of Plenty*, or a *Sceptre*, from which Fruit seem'd to sprout forth, in her Left. ² The Symbol of her was *two Right-hands join'd together*, and a *Pomegranate*.

¹ Liv lib. 9. Plut. in C. Gracch. Suetonius in Tib.

² Lil. Gyrald. Syntagm. 1.

SECT.

S E C T. XIII. *Peace.*

PA^X was honour'd heretofore at *Athens* with an Altar; ¹ as *Plutarch* tells us. At *Rome*, she had a most magnificent Temple in the *Forum*, begun by *Claudius* and finished by *Vespasian*; ² which was afterwards consumed in a Fire under the Emperor *Commodus*. She was describ'd in the Form of a Matron, holding forth Ears of Corn in her Hands, and crown'd with Olives and Laurel, or sometimes Roses. Her particular Symbol was a *Caduceus*, a white Staff born by Embassadors when they go to treat of Peace.

¹ *Pluta. ch in Cimon.* ² *Herodot. l. 2,*

S E C T. XIV. *Health.*

THE Goddess *Salus* was so much honour'd by the *Romans*, that anciently several Holy-Days were appointed, in which they worshiped her. ¹ There was a Gate at *Rome*, call'd *Porta salutaris*, because it was near to the Temple of *Salus*. Her Image was the Figure of a Woman sitting in a Throne, and holding a Bowl in her Right-hand. Hard by stood her Altar, a Snake twined round it, and lifted up his Head towards it. The *Augurium Salutis* was heretofore celebrated in the same Place; which was intermitted for some time, and renew'd again by *Augustus*. ² It was a kind of Divination, by which they begg'd Leave of the Gods that the People might pray for Peace; as tho' it was un-

¹ *Macrob. Saturn. l. c. 16.* ² *Dion. l. 27. Ang. Pollutian. Miscell. c. 12.*

lawful

396 *Of the Gods of the Heathens.*

lawful to pray for it, before they had Leave. A Day in every year was set apart for that purpose, upon which none of the *Roman* Armies might either march or engage.

S E C T. XV. *Fidelity.*

THIS *Goddeſs* also, ¹ ſays *St. Auſtin*, hath her Temple and her Altar, and ſuitable Sacrifices were perform'd to her. They represented her like a venerable Matron, ſitting upon a Throne, and holding a ² white Rod in her Right-hand, and a great *Horn of Plenty* in her Left.

¹ Auguſt. de Civitate Dei, l. 4. c. 18. ² Caduceus.

S E C T. XVI. *Liberty.*

AS the *Romans* were above all Things careful of their *Liberty*, eſpecially after the Expulſion of Kings, when they ſet themſelves at liberty; ¹ ſo they built a Temple to *Liberty*, amongſt the Number of their other *Goddeſſes*. And *Cicero* tells us, that *Clodius* conſecrated his Houſe to her.

¹ Lil, Gyrald. Synt.

S E C T. XVII. *Money.*

THEY invoked *Pecunia* as a *Goddeſs*, that they might be rich. And ſo they worſhip'd the God *Æſculanus* and his Son *Argentinus* that they might have plenty of *Brass* and *Silver*: They eſteemed *Æſculanus* the Father of *Argentinus*, be-
cause *Brass* Money was uſed before *Silver*. And 1
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wonder, ¹ says St. Augustine, That Aurinus was not made a God after Argentinus, because Silver Money was followed by Gold. To this Godd^{ss}, Atony, O How many apply their Devotions to this Day; what Vows do they make, and at what Altars do they importune, that they may fill their Coffers? If you have these Gods, ² says Menander, if you have Silver and Gold at Home, ask whatever you please, you shall have it, the very Gods themselves will be at your Service.

¹ Miror autem quod Argentinus non genuit Aurinum, quia & aurea pecunia subsecuta est. Aug. de Civit. Dei, l. 4. c. 21. ² Hos Deos Aurum & Argentum si domi habeas, quicquid voles, roga, tibi omnia aderunt, ipsos habebis vel ministrantes Deos. Menander ap. Stob. or. de laude auri.

S E C T. XVIII. *Mirth.*

Lycurgus ridiculously erected an Image amongst the ¹ Lacedemonians to the God *Risus*. The *Theffalians* of the City *Hypata* every year sacrificed to this God, with great Jollity.

¹ Plutarchus in Lycurgo.

S E C T. XIX. *The good Genius.*

THIS God, call'd ¹ *Bonus Genius*, had a Temple in the way that leads to the Mountain *Mæ-nalus*, as says *Pausanias*. And at the end of the Supper, they offer'd a Cup to him, fill'd with Wine and Water; some say that the Cup had more Water than Wine, others say the contrary; this Cup was call'd ² *The Grace-Cup*.

¹ *Græce αγαθὸς δαίμων & αγαθὸς Δάίμωνος*, Poculum boni Genii.



C H A P. II.

S E C T. I. *Envy.**The Vices, and Evil Deities.*

I Call those *Evil Deities*, which oppose our Happiness, and many times do us Mischief. And first of the *Vices*, to which Temples have been consecrated.

S E C T. II. *Envy.*

THAT *Envy* is a *Goddeſs*, appears by the Confession of *Pallas*, who own'd that she was assisted by her, to infect a young Lady called *Aglauros*, with her Poison. *Ovid* describes the ¹ House wherein she dwells in very Elegant Verse, and afterwards gives a most beautiful Description of ² *Envy* it self.

¹ *Protinus Invidiæ nigro squalentia Tabo
 Testa petit; Domus est imis in vallibus antri
 Abdita, sole carens nec ulli pervia vent
 Tristis, & ignavi plenissima frigoris, & quæ
 Igne vacet semper, caligine semper abundet. Ovid. Metam. l. 2.*
 Then strait to *Envy*'s Cell she bends her Way,
 Which all with putrid Gore infected lay,
 Deep in a gloomy Cave's obscure recess,
 No Beams could e'er that horrid Mansion bless.
 No Breez' e'er fann'd it: but about it roll'd
 Eternal Woes, and ever-lazy Cold.
 No Spark shone there, but everlasting Gloom
 Impenetrably dark, obscur'd the Room.
² *Pallor in ore sedet, macies in corpore toto,
 Nusquam recta acies, livent rubigine dentes;*

S E C T.

S E C T. III.

Contumely and Impudence.

THESE Two *Vices* were both ador'd by the *Athenians*; and particularly, it is said, they were represented by a *Partridge*; which is esteem'd a very impudent Bird.

*Pectora felle virent, lingua est suffusa veneno,
Risus abest, nisi quem visi movere dolores.
Nec fruitur somno vigilantibus excita curis,
Sed videt ingratos, intabesci que videndo,
Successus hominum; carpitque & carpitur una,
Suppliciumque suum est*

A deadly Paleness in her Cheeks was seen;
Her meager skeleton's scarce cas'd with Skin;
Her looks awry; an everlasting Scowl
Sits on her Brows, her Teeth deform'd and foul.
Her Breast had Gail more than her Breast could hold;
Beneath her Tongue black Clods of Poison roll'd;
No Smiles e'er smooch'd her furrow'd Brows, but those
Which rise from common Mischiefs, Plagues and Woes.
Her Eyes, meer Strangers to the sweets of Sleep,
Devouring Spite for ever waking keep;
She sees blest Men with vast Successes crown'd,
Their Joys distract her, and their Glories wound.
She kills abroad, her self's consum'd at home,
And her own Crimes are her perpetual Martyrdom.
• Pausanias in Attic. Cicero 2. de leg. Theophrastus
de leg.

S E C T. IV. *Calumny.*

TH E same People erected an Altar to *Calumny*.
 1 *Apelles* painted her thus. 2 There sits a
 Man with great and open Ears, inviting *Calumny*,
 with his Hand held out, to come to him. And
 two Women, *Ignorance* and *Suspicion* stand near
 him. *Calumny* breaks out in a Fury; her Coun-
 tenance is comely and beautiful, her Eyes sparkle
 like Fire, and her Face is inflamed with Anger:
 She holds a lighted Torch in her Left-hand, and
 with her right twists a young Man's Neck, who
 holds up his Hands in Prayer to the Gods. Before
 her goes *Envy*, pale and nasty. On her side are
Fraud and *Conspiracy*: Behind her follows *Repentance*,
 clad in Mourning, with her Cloaths torn;
 who turns her Head backward, as if she look'd
 for *Truth*, who comes slowly after.

1 Id. apud Diogen. 2 Lucian. lib. de non temere cre-
 dendis calumniis.

S E C T. V. *Fraud.*

TH IS Deity 1 was described with an human
 Face but a Serpent's Body: In the end of
 her Tail was a Scorpion's Sting. She swims

1 Boccat. in Gen. Deor.

through

through the River *Cocytus*; and nothing appears above Water but her Head.

S E C T. VI. *Discord.*

P*etronius Arbitr*, where he treats of the Civil War betwixt *Pompey* and *Cæsar*, has given a beautiful Description of the Goddess *Discordia*.

1 *Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos Stygium caput. Hujus in ore
Concretus sanguis, contusaque lumina flebant;
Stabant ærati scabrâ rubigine dentes;
Tabo lingua fluens, obfessa draconibus ora;
Atque inter toto laceratam pectore vestem,
Sanguineum tremula quatiebat lampada dextra.*
The Trumpets sound, and with a dismal Yell
Wild Discord rises from the Vale of Hell:
From her swell'd Eyes there ran a bloody Flood,
And clotted Gore upon her Visage stood.
Around her Head serpentine Elf-locks hung,
And Streams of Blood, flow'd from her sable Tongue.
Her tatter'd Cloaths her Yellow Skin betray,
(An Emblem of the Breast on which they lay)
And brandish'd Flames her trembling Hand obey. }

S E C T. VII. *Fury.*

F*ury* is described sometimes chain'd, sometimes raging and revelling with her Chains broke. but *Virgil* chooses to describe her bound in

1 ——— *Furor impius intus
Sæva sedens super arma, & centum vinctus abenis*
D d Chains,

Chains, altho' ¹ *Petronius* describes her at Liberty unbound.

Post tergum nodis, fremit horridus ore cruento. Æneid, 1.

Within sits impious War
On cursed Arms, bound with a thousand Chains,
And horrid with a bloody Mouth complains.
¹ *Furor abruptis, ceu liber, habenis*
Sanguineum latè tollit caput; oraque mille
Vulneribus confossa, cruenta casside velat.
Hæret detritus lævæ Mavortius umbo
Innumerabilibus telis gravis, atque flagranti
Stipite dextra minax terris incendia portat.
Disorder'd Rage from brazen Fetters freed,
Ascends to Earth with an impetuous speed:
Her wounded Face a bloody Helmet hides,
And her left Arm a batter'd Target guides:
Red brands of Fire, supported in her right,
The impious World with Flames and Ruin fright.

S E C T. VIII. *Fame.*

¹ *Pausanias* and ² *Plutarch* say, that there were
Temples also dedicated to *Fame*. ³ She is finely

¹ *Pausanias* in Atticis. ² *Plutarchus* in Camillo.

³ *Fama, malum quo non aliud velocius ullum,*
Mobilitate viget, viresque acquirit eundo.

Parva metu primò; mox sese attollit in auras,
Ingrediturque solo, & caput inter nubila condit.

Illam Terra parens, ira irritata Deorum,

Extremam, ut perhibent, Cælo Encladoque sororem

Progenit, pedibus celerem, & pernicibus alis;

Monstrum horrendum, ingens, cui quot sunt corpore pluma,

Tot lingue, totidem ora sonant, tot subrigit aures.

Nocte volit cæli medio, terræque per umbram,

Stridens, nec dulci declinat lumina, somno.

and

and delicately describ'd by *Virgil*, which Description I will put at the end of this Section to save you the trouble of consulting the Book, tho' it is common. And it deserves not only to be remembered, but transcribed into all Books as there is occasion.

*Luce sedet custos, aut summi culmine telli,
 Turribus aut altis, & magnas territat urbes,
 Tam fisti pravique tenax, quam nuncia veri.* Virg. Æn. 4.
 Fame, the great Ill, from small beginnings grows,
 Swift from the first, and every Moment brings
 New Vigour to her Flights, new Pinions to her Wings.
 Soon grows the Pigmy to gigantic size,
 Her Feet on Earth, her Forehead in the Skies :
 Enrag'd against the Gods, revengeful Earth
 Produc'd her last of the *Titanian* Birth.
 Swift is her Walk, more swift her winged Haft,
 A monstrous Fantom, horrible and vast ;
 As many Plumes as raise her lofty Flight,
 So many piercing Eyes enlarge her Sight ;
 Millions of opening Mouths to Fame belong ;
 And every Mouth is furnish'd with a Tongue ;
 And round with list'ning Ears the *Flying Plague* is hung.
 She fits the peaceful Universe with Cries ;
 No Slumbers ever close her wakeful Eyes ;
 By Day from lofty Towers her Head she shews,
 And spreads thro' trembling Crouds disastrous News.
 With Court Informers haunts, and Royal Spies,
 Things done relates, not done she feigns, and mingles
 Truth with Lies.
 Talk is her Business, and her chief Delight
 To tell of Prodigies, and cause Affright.

S E C T. IX. *Fortune.*

W H Y was *Fortune* made a Goddess, says ¹ St. *Augustine*, since she comes to the good and the bad without any Judgment? She is so blind, that without Distinction she runs to any body, and many times she passes by those that admire her, and sticks to those that despise her. ² So that *Juvenal* had reason to speak in the manner he does to her. Yet the Temples that have been consecrated to her, and the Names that she has had are innumerable. The chief of them I will point out to you.

She was styl'd *Aurea* or *Regia Fortuna*, and ³ an Image of her so stiled was usually kept in the Emperor's Chamber; and when one died, it was removed to the Palace of his Successor.

She was worship'd in the *Capitol*, under the Title of ⁴ *Bona*; and in the *Esquilæ* under the Title of *Mala*.

Servius Tullus had in his Court a Chappel dedicated to ⁵ *Fortuna barbata*: She was called *Brevis* or *Parva* in the same place.

She is also call'd *Cæca*, *Blind*. Neither is she only, ⁶ says *Cicero*, blind her self, but she many times makes those blind, that enjoy her.

In some Inscriptions she is call'd ⁷ *Conservatrix*.

¹ August. de Civitate l. 1. c. 18.

² Nullum Numen abest, si sit prudentia: sed te Nos facimus, *Fortuna*, Deam, caloque locamus. Sat. 10. Fortune is never worshipt by the the Wise, But she, by Foo's let up, usurps the Skies.

³ Spart. in Severo. Gyr. Syntagm. 15. 4 Plin. & Cicero.

⁵ Plut. in quæst. 6 de Amicitia. 7 Ap. Gyr, Synt. 15.

The

The Prætor, ² *Fulvius Flaccus* in Spain, when the last Battle was fought with the *Celtiberi*, vow-
ed a Chappel ¹ to *Fortuna Equestris*. Because he
in the Battle commanded the *Bridles* to be taken
off from the *Horses* that they might run upon
the Enemy with the greater Force and Violence;
whereby he got the Victory.

Fors Fortuna, or *Fortis Fortuna*, was another of
her Names; and she was worship'd by those who
liv'd without any Art or Care at all.

She had a Chappel near the Temple of *Venus*,
where she was called ³ *Mascula*, and ⁴ *Virilis*, *Mas-*
culine.

She was call'd ⁵ *Muliebris*, because the Mother
and the Wife of *Coriolanus* saved the City of *Rome*.
And when her Image was consecrated in their
Presence, ⁶ it spoke these words twice. *Ladies,*
you have dedicated me as you should do. ⁷ Yet it was
not lawful for all Matrons to touch this Image,
but for those only who had not been marry'd twice.

Mammosa, either from her Shape, or because
she supplies us with Plenty.

Servius Tullus dedicated a Temple to *Fortuna*
obsequens, because she obeys the Wishes of Men.
The same Prince worship'd her, and built her
Chappels, where she was call'd by these following
Titles.

Primigenia, ⁸ because both the City and the
Empire receiv'd its Origin from her.

Privata or *Propria*: she had a Chappel in the
Court, which that Prince used so Familiarly, that

¹ Vide Livium l. 41. 42. ² Consule eundem Livium l. 27.
³ Plutarch. de fort. Roman. ⁴ Ovid. Fastorum l. 4. ⁵ Dion.
l. 8. ⁶ Rite me, Marronæ, dedicastis. Augustin. l. 4. c. 19.
Val. Max. l. 2. c. 8. ⁷ Servius in 4. Æneid. ⁸ Plutarch. 9 Ibid.

she was thought to go down thro' a little Window into his House.

Her Temple at *Præneſte*, ¹ from whence ſhe was called *Præneſtina*, was more famous and notable than all the reſt; becauſe very true *Oracles* were utter'd there.

Domitian conſecrated a Chappel to ² *Fortuna Redux*.

In ancient Inſcriptions ſhe is nam'd ³ *Stata*.

To ⁴ *Virgo Fortuna* the little Coats of the young *Girls* were preſented.

Laſtly, ſhe was called ⁵ *Viſcata*, or *Viſcoſa*, becauſe we are caught by her, as *Birds* are with *Birdlime*; in which ſenſe, *Seneca* ſay, ⁶ *Kindneſſes are Birdlime*.

¹ Liv. l. 52. *Saetonius* in *Domit. c.* 1. ² Mat. t. l. 8. 3 ap. *Gyrard*. ⁴ *Arnobius* 2. *adverſus Gentes*. ⁵ *Plutarch* in *quæſt.* ⁶ *Beneficia ſunt viſcoſa*, *Seneca de Beneficiis*.

S E C T. X. *The Fever.*

F*ebriſ* (the *Fever*) had her Altars and Temples in the Palace. ¹ She was worſhip'd that ſhe ſhould not hurt. And for the ſame Reaſon they worſhip'd all the other Gods and Goddeſſes of this kind.

Fear and *Paleneſs* were ſuppoſed to be Gods, ² and worſhip'd by *Tullus Hoſtilius*; ³ when in the Battle betwixt the *Romans* and the *Vejentes*, it was told him that the *Albans* had revolted, and the *Romans* grew afraid and pale. For in this doubtful Conjunction, he vow'd a Temple to *Pallor* and *Pavor*.

¹ *Cicero* 3. *de Nat. & 2. de leg.* ² *Auguſtin.* l. 4. c. 18
³ *Liv.* l. 1.

The

The People of *Gadira* ¹ made *Poverty* and *Art* Goddesses; because the *first* whets the Wit for the Discovery of the *other*.

Necessity and *Violence* had their Chappel upon the *Acro-Corinthus*: But it was a Crime to enter into it.

M. Marcellus dedicated a Chappel to *Tempestas*, without the Gate of *Capena*, after he had escaped a severe *Tempest* in a Voyage into the Island of *Sicily*.

¹ Arrian. ap. Gyrald. Syntagm. 1.

S E C T. XI. *Silence.*

BO T H the *Romans* and the *Egyptians* worshipped the Gods and Goddesses of *Silence*. The *Latins* particularly worship'd ¹ *Angerania* and *Tacita*; whose Image (they say) stood upon the Altar of the Goddesses *Volupta*, with its Mouth tied up and seal'd; ² because they who endure their Cares with *Silence* and *Patience*, do by that Means procure to themselves the greatest Pleasure.

The *Egyptians* worship'd *Harpocrates*, as the God of *Silence*, after the Death of *Osiris*. He was the Son of *Isis*. They offer'd the first Fruits of the *Lentils* and *Pulse* to him. They consecrated the Tree *Persea* to him; because the Leaves of it were fashion'd like a Tongue, and the Fruit like an Heart. He was painted naked, in the Figure of a Boy, crown'd with an *Egyptian* Mitre, which

¹ Macrobi. Saturn. Plutarch. in Numa. Plin. 1. 3. ² quod, qui suos angores (unde Angeronia dicta est) æquo animo ferunt, perveniunt ad maximam voluptatem. ³ Epiph. 3. contra Hæreses.

ended at the Points as it were in two Buds; he held in his Left Hand a *Horn of Plenty*, whilst a Finger of his Right Hand was upon his Lip, thereby commanding *Silence*.

And therefore I say no more. Neither can I better be silent, than when a God commands me to be so. Notwithstanding I am not so careful of the Direction, or the vain commands of this *mute God*, this *piceus puer*, *pitchy Youth*, (as *Martianus* calls him, because the Complexion of the *Egyptians* is black) but as there is a *Time to speak*; so there is a *Time to hold ones peace*; as we are assured by the Mouth of the *Wise Man*, from that *One and true God*, who speaks once for an Eternity, and in one Word expresses all Things. Whereas how little have I express'd all this Time in a multitude of Words? How vain have I been, and troublesome to you, *Palæophilus*? My long, idle, and unskillful Discourses have been very tedious and troublesome to you. I acknowledge my Fault, and shall say no more for shame.

P. But I must not be silent. For, Dearest Sir, your extraordinary Civility to me, as well as your great Merit, commands me at all Times and Places to speak and write of you with Honour, to express my Gratitude, as much as I can that Way, if I am not so able to do it in another.

F I N I S.



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